

# BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 21.—Vol. XII.

FRIDAY, MAY 25, 1827.

Price, \$3 in 6 m. or \$2 50 in adv.

## RELIGIOUS MISCELLANY.

For the Boston Recorder & Telegraph.

Have Stuart's Letters to Channing ever been answered?

The writer of the Review, lately published, of Dr. Channing's New York Discourse says they have not. To this assertion he has appended the following note: "We are aware that the writer of a review in the Christian Examiner for Sept. and Oct. 1824, has said, p. 363, 'We had, with amazement both seen in print, and heard in conversation, that no reply had ever been made to Stuart's Letters on the Trinity, and hence in a tone of boasting it was inferred that they were acknowledged to be unanswerable; notwithstanding that a most thorough and conclusive reply had been printed in the Christian Disciple, and a very large separate edition eagerly bought up, and spread through the community.' An assertion which must tell every candid reader, acquainted with the facts, with amazement." Professor Stuart's argument was almost entirely scriptural, consisting in a critical examination of a portion of the passages of the New Testament supposed by the Orthodox to teach the doctrine of the Trinity and of two natures in Christ, while the argument of the writer of the article in the Christian Disciple referred to, was almost entirely philosophical, consisting in an examination of the consistency of the doctrines mentioned with reason. Nor is this all. The writer of that article had himself only claimed that it might be considered a virtual answer to Professor Stuart's Letters, and had said in his very last sentence, "Instead of confining our attention exclusively to Professor Stuart's Letters, we have thought that it would be more useful and more satisfactory to our readers, to give a general view of the subject in controversy, with the reasons for our own opinion, without particular reference to his work."

The writer of the review in the Examiner referred to in this note, has, in the Christian Register of the 5th inst., attempted to justify his assertion that "a most thorough and conclusive reply" to Stuart's Letters "had been printed in the Christian Disciple." And the statement on which he chiefly relies for such justification is, that a number of pages of the article in the Disciple "are occupied in the argument from Scripture." I have examined this "argument from Scripture," and I find it to be conducted in the following manner. "1. In the first place, we say, that, putting every other part of scripture out of view, and forgetting all that it teaches us, this proposition [that Christ is God] is clearly proved to be false by the very passages which are brought in its support." "One of them is that in which our Saviour says, 'And now Father, glorify thou me with thyself, with that glory which I had with thee before the world was.' John xvii. 5. The being who prayed to God to glorify him cannot be God." "We proceed to Col. i. 15, &c., and here the first words which we need to declare that the being spoken of is the image of the invisible God, and the first-born of the whole creation. It is possible that any one can believe that God is affirmed by the Apostle to have been the image of God; or that such a metaphor as is conveyed by the word first-born could have been used by him concerning the Almighty?" "Turn now to Phil. ii. 5-8. Can any one imagine that he is to prove to us by such passages as these, that the being to whom they relate is the invisible, unchangeable God?" "Look at Heb. i. 3, 9. 'Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' Do you choose to maintain that this language is used concerning one, who possessed essential and supreme divinity? If you bring passages of this sort to establish the doctrine, by what use of language, by what possible statement, would you expect it to be disproved?" "Again, it is inferred that Christ is God, because it is said that he will judge the world." We answer, that whatever be meant by the judgment of the world spoken of in the New Testament, St. Paul declares that God will judge the world by a man, (not a God) whom he hath appointed. Again, it is argued that Christ is God, because supreme dominion is ascribed to him. We answer that it is no where ascribed to him in stronger language than in the following passage, 1 Cor. xv. 24-28, where it is said that 'when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'—Such is the reasoning under the first head of this "argument from Scripture." And the intelligent reader perceives that it is, in substance, neither more nor less than this, 'it is unphilosophical or inconsistent with reason to suppose that he who prayed to God, who is the image of God and the first-born of every creature, who humbled himself and submitted to death, of whom it is said that the Father is his God, who is called a man, and who is said to have a dominion which shall be given up to God the Father—it is unphilosophical or inconsistent with reason to suppose that he is at the same time God, and therefore the Bible does not teach that he is at the same time God. The writer proceeds, "II. But further, we do not believe the doctrine, because we are satisfied that it contradicts the express and reiterated declarations of our Saviour." And, in vindication of this remark, he quotes ten passages in which the Father is said to have given all power into the hands of the Son, to have sent the Son, that the Son lives by the Father, &c.; from which he infers that Christ cannot be God, and therefore concludes that the Bible does not teach that he is God. That is, it is unphilosophical and inconsistent with reason to suppose that he who has received power from God the Father, who was sent and who lives by the Father, is at the same time God, and therefore the Bible does not teach that he is at the same time God." "III. But, in the third place," says this writer, "we do not believe the doctrine that Christ is God, because it is opposed to the whole tenor of Scripture, and all the facts in the history of Christ." And in vindication of this statement he refers to the evidence furnished by the New Testament that Christ possessed "all the attributes of humanity." That is again, it is unphilosophical and inconsistent with reason to suppose that He who possesses all the attributes of humanity should be at the same time God, and therefore I conclude that the Bible does not teach that he is at the same time God. And lastly, under this head, the writer adds, "IV. But, in the next place, we do not believe the doctrine in question, because it is evident from the Scriptures that none of those effects were produced, which must necessarily have been produced by its first preaching and subsequent communication." That is, 'I do not find in the Scriptures evidence that those effects were produced by the

preaching of Christ and his Apostles which my philosophy or reason decides would have been produced by it, had they taught the divinity of the Saviour; I conclude, therefore, that they did not teach it, and that it is taught nowhere in the Scriptures."

Such is a faithful summary of the reasoning which this writer commences with saying, "we will proceed to inquire what the Scriptures teach respecting this proposition," and terminates with the remark, "here we close our argument from Scripture!" And this is "the argument from Scripture" which the writer in the Examiner and in the Register contends falsifies the assertion of the reviewer of Dr. Channing's Discourse, that the argument of the writer in the Christian Disciple "was almost entirely philosophical," and proves that article to have been "a most thorough and conclusive reply" to Professor Stuart's critical examination of certain passages of the New Testament!

But it is unnecessary to occupy time in discussing this question. The writer in the Examiner and in the Register maintains that the article in the Christian Disciple was "a most thorough and conclusive reply" to Stuart's Letters, while the writer of that article himself only claimed that it might be considered "a virtual answer," and professed "to give a general view of the subject in controversy, with the reasons for his own opinions, without particular reference to Professor Stuart's work."

## HOME MISSIONS DEPARTMENT.

For the Boston Recorder & Telegraph.

HOME MISSIONS.—NO. XIII.

Gratitude for Missionary aid.—A correspondent of the American Home Missionary Society, writes to the Secretary—"Enclosed, I send you 140 dollars, as a thank offering, that I have been permitted to preach the gospel to the poor. It is an important item of my earnings, in a place to which I was introduced by the [United] Domestic Missionary Society." This was the full amount of what had been appropriated to his support while in the service of the Society. So much for the spirit of the missionary—we can readily believe such a man when he says, "I care but very little about money, and it is only when such an object is before me, as that contemplated by your Society, that I want to be rich." But this is not all. "The people among whom we labor, having been strengthened by the blessing of God on the little aid afforded them, not only now sustain the full support of their minister without foreign assistance, but have refunded to the society more than they had received."

It is much to be desired that feeble churches, and aided ministers would not be forgetful of such examples. The remembrance and imitation of them, as far as circumstances will permit, will greatly encourage those poor widows and others, who are contributing their two mites, from year to year to their assistance.

But, how can it be done? In some cases perhaps, it cannot be done at all for many years—but in a majority of cases it requires only the resolution of a few individuals, that it shall be done, together with a little portion of the same self-denial, and vigilance, that are constantly exercised to secure a thousand temporal objects. I have known instances, in which an apprehension has been felt, and frankly expressed, that the aid of a Missionary Society might be withdrawn, if any returns were immediately made to it from the assisted parish, and for this reason, no efforts have been made by public contribution or private collection for that Society, though such efforts have been successfully made for other Societies. But this apprehension is groundless and injurious. It is to be wished that every feeble parish might do all that it can do for benevolent objects—and that among these objects, the most prominent one might be, the society whose patronage it enjoys. It is not indeed the business of children to lay up for their parents—but when their parents are feeble and need help, it is pleasant to see their children more forward than all others, to help them. It is not expected that feeble churches will sustain the Society that is endeavoring to build them up—but when that Society needs vastly greater funds than it can command, to accomplish its objects, it will be gratified with such tokens of filial gratitude, as shall enable it to extend its munificence to other needy portions of Zion. And let it be remembered, that the moral, and even the physical strength of any feeble church will be increased in proportion to the constancy and zeal with which such efforts are made. How shall the child ever know itself able to go alone, unless it exert its powers? how shall a feeble society ever know its own strength without the continual exertion of that strength? The feeblest societies, are not to be assisted always—they must learn to stand alone—and the only way to learn this is to try their strength from year to year—and what better trial of their strength can they desire, than the privilege of returning back as fast as possible, what they have received from the charity of the public. The beneficiaries of any Domestic Missionary Society, whether ministers or their feeble flocks, cannot do a greater kindness to themselves or the cause of missions, than to bear in mind and imitate, so far as lies in their power, the example stated at the beginning of this article. S. A.

## BENEVOLENT SOCIETIES.

AMERICAN BIBLE SOCIETY.

ELEVENTH REPORT CONCLUDED.

Want of Bibles at Home.

In the last annual Report many counties were specified in different parts of the Union, where numerous families were found unsupplied with the Holy Scriptures. The case of Allegheny county, New-York, was noticed as having within its bounds 1000 families in this destitute condition. The same unhappy information is reiterated the present year; and a gentleman who travelled through the county the last summer, and was present at the annual meeting of the Auxiliary, entreated the Board of the Parent Society to make it, if possible, another donation. In the county of Oswego, we are assured that, on investigation, 800 families are found without a copy of the Bible. Other counties of New-York, some of which have been mentioned in former Reports, still remain with 400 and 500 families in this same unhappy condition. A gentleman in the state of Delaware, and an officer of an Auxiliary Society, after diligent inquiry, expresses his belief that in the county where he resides, there are 500 destitute families, and that no other county in the state is better, if so well, supplied. From North Carolina we are again told that

no less than 10,000 families in that State are living and training up their households without the Bible.

In South Carolina, a clergyman who was once indifferent to Bible Societies, and thought them needless, has recently become their warm advocate, by finding that in the four congregations where he labors, not more than two-thirds of the families connected with the visible church are furnished with the Scriptures.

In Jasper county, Georgia, a Bible census, taken in about one-fourth of the county, shows that more than 200 families, in that part alone, are destitute of Bibles. From letters and reports of Auxiliary Societies, there is evidence that many other portions of the State are equally destitute.

The late report of the Davidson County (Ten.) Bible Society has this paragraph: "However strange it may appear, the fact is ascertained, that within the particular limits of this Society, there are hundreds of families destitute of the Bible, some of them unwilling, and others unable, to purchase one."

Similar instances of destitution of the Bible might be cited in regard to the State of Alabama, Mississippi, Kentucky, Ohio, Indiana, Illinois, Missouri, and in other parts of our newly settled territories. While wants like these already exist, it must be remembered too that a population is increasing in those new sections of country quadruple to the increase of Bibles, and that the benevolent citizens there located, are incompetent to supply the growing destitution.

Necessity of Increased Exertion.—"Knowing, as your Board do, the whole concerns of this Institution, and knowing how inadequate are the means now provided, to supply even our own land with the Bible as it should be, it is impossible for them not to feel, and would be wrong not to affirm, that as a people, we are yet very far from giving this cause the aid it demands."

"Let any man who may doubt the justness of this affirmation, sit down and ascertain, as he may do in a good degree from the various communications of this Society, what number of our population are now unsupplied with the Scriptures;—let him, in the next place, determine the rates of our annual increase, an increase of 400,000;—let him then compare this increase with the number of Bibles and Testaments printed the present year;—and, if unbiased, he must assent to the truth that we are far from discharging all our duty to this sacred Institution."

"This unparalleled augmentation of numbers often creates an incredulity to alleged wants, which faithful inquiry would cause to be recognized, if not relieved. It is earnestly desired that the benevolent, in every station, will investigate the claims which this National Institution has on their attention and patronage."

"We are to aim only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling country after country, and state after state, by those whose power, well or ill directed, must soon affect the social destinies of us all."

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed."

"It is this truth, this thrilling truth, which should arouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of every friend of the Bible, until it can be said in truth, that no family in our beloved country is without the word of Life."

Conclusion.—The Report concludes as follows: "The events of every revolving year indicate that the systems of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people."

But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of revealed truth are yet in circulation among the eight hundred millions of the great human family."

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—while its onward march is more and more rapid, (never so much so, perhaps, since the ascension of its Founder as during the past year,)—yet it must not be forgotten that this cause it advanced through human efforts, and that these efforts must be augmented an hundred fold before the predictions of inspiration are fulfilled. There must yet be a mightier movement, on the part of Christendom than has yet been made,—there must be more and greater sacrifices,—a more entire consecration of time and talent and wealth and influence,—and many new helpers must be called into the field, ere this great moral conquest is achieved."

"Let then the friends of the Bible, while inspired by the views and promises here unfolded, go forward and diffuse its blessings at home and abroad, until it is proclaimed throughout every continent and island, that the kingdoms of this world have become the Kingdom of our Lord and his Christ." (N. Y. Obs.)

## AMERICAN TRACT SOCIETY.

THE SECOND ANNUAL REPORT CONCLUDED.

Need of Increased Exertion.

The Committee urge the importance of further efforts in this cause. To every few, comparatively, of our 6000 post-towns and villages, has a single Tract found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of Gospel grace. Into all the States west of the Alleghenies, including Alabama, Mississippi and Louisiana, with a territory greater than all the other States in the Union, and a population in 1820, of 2,300,000, and now probably not far from 4,000,000, Tracts to the value of only \$700 have yet been sent! Yet a large portion of the population have not the Bible, nor any place of worship, nor any stated preaching of the Gospel.

Not to mention the wants of other parts of our country, in which there are hundreds, if not thousands of parishes and neighborhoods without the stated means of grace,—not to mention our domestic and foreign shipping, our French and Spanish and German population, for whom very

few Tracts have yet been provided—there are, beyond our own borders, the millions of Mexico, the West Indies, and South America, committed, as it were, to our charge by divine appointment; many of them now adopting forms of government assimilated to our own, with whom we hold frequent intercourse, and to whom our facilities of access are very great.

Encouragement to Increased Exertion.—Among the encouragements to increased exertion, the Committee mention the fact that God is blessing the publications of the Society as instruments in the conversion of sinners to Himself. Out of a great number of instances illustrating the truth of this remark, we select the following:

I have been informed, says a clergyman in the State of New-York, of the reformation, by a Tract, of a most notoriously profane swearer; and in another instance, I have great encouragement to hope for the reformation of one addicted in a high degree to intemperance.—A few weeks ago, he adds, I prevailed on a neighbouring brother to purchase a few thousand pages of Tracts, to circulate in his congregation; and he has since informed me that the Tract *Quench not the Spirit* was read in a prayer-meeting, and blessed to the awakening and conversion of a lad about thirteen years of age, whose engagement in the cause of Christ had subsequently led to the conversion of a number of his associates. Previous to the commencement of our labors in the distribution of Tracts, says the same clergyman, we had about us many advocates for the doctrine of Universal Salvation; and I had strong fears that the influence of that fatal error was extending among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of Tracts which we have industriously circulated, has put the enemy to confusion on that point, and now I do not know of an individual within the bounds of my congregation who will openly advocate the doctrine.

The Tract *On the Lord's Day* was left in a dwelling house in one of our cities, where resided a family of wealth, who were accustomed in the warm season, to amuse themselves on the Sabbath by a trip in the steam boat. After returning, one Sabbath, the Tract was read by the father with close attention, who, on laying it aside, exclaimed, "This is the last time that you find me sailing on the Sabbath. Next Sunday I go to church." He immediately provided himself a seat in an evangelical church.

The Female Tract Society of New-York report that one of their Directors penetrated through a dark alley to the abode of a wretched man, grown old in sin, who, when affectionately accosted on the subject of religion, at first rudely replied to her, "I suppose you wish to convert me!" and soon after passionately exclaimed, with reference to the family broils that disturbed his peace, "It's pretty hard, if I've got to have a hell here, and another hell hereafter,"—yet by the reading of Tracts, accompanied with words of Christian kindness, he was induced to visit a place of public worship, where he became a regular attendant, having, as he gave reason to believe, never before entered the house of God on the Sabbath.

The same Society also report the conversion, by means of a Tract, of a decided Universalist, who has since joined a Methodist church.

The Auxiliary Society of Petersburg (Va.) mentions that the Tract entitled *The Christian's Moment*, given to a man, who had for years been groping in the darkness of nature, was the means of converting him to his ruined condition as a sinner. He found no rest till he found it in the cross of Christ, and embraced him as the Friend of sinners. He has since united with the church. When we think, says the report, of the value of one soul, saved from eternal banishment from the presence of God by means of a Tract circulated by us, how does it compensate for all we have done, or can do, to the end of our lives.

An agent near the boundary line of New-York & Pennsylvania, says, "In the prosecution of my work, I have had much to encourage me. I have visited several places, where the Lord has poured out his Spirit; and in these places, I have found persons exceedingly anxious for Tracts. In one place I found a person, then a member of the church, who was awakened and brought to the house of God by reading the Tract, entitled *The Sin and Danger of Despising a Preached Gospel*.—I have seen a mother who had buried her son, yet her only son. She knew that her only source of consolation was in God, but could not acquiesce in his will, till she had read the Tract *To Mourners*.—I knew a youth, a promising member of one of the Eastern Colleges, who distributed many Tracts, and in the last Diary he ever wrote, recorded the special blessings derived to his own soul from Robert Hall's Tract *On the Holy Spirit*. Did he continue in this world? No: he is gone—he is gone to join the songs of the redeemed around the throne. But he did not take his departure till he had made some provision for the Tract Society.—Your Agent is the bearer of twenty dollars to constitute one of his surviving friends a Life Member."

A few months since, says an excellent clergyman in the South-west part of this State, I was called to attend an ordination some miles distant; and taking with me some Tracts, as my custom is, I presented one to a pious school-master where I dined. A few days after, the following message came to me from the lady with whom the school-master boarded: "Sir, I have the pleasure to inform you that your Tract has been the means of doing us great good. The schoolmaster carried it to his school, where it was read and copied by some of the boys; and before night three or four were brought under deep conviction. A general seriousness was soon manifest throughout the school; it spread to older persons; and now, a most interesting revival of religion is enjoyed in this congregation."

The Tract *On Family Worship* was sent into the house of a highly respectable Judge in Vermont. He read it, and said to his minister,—"The little Tract on Family worship has stripped me of every excuse I had for not praying in my family. I am guilty."

A lawyer of eminence in Alabama, one day took up, from the mantle-piece in his own house, a volume of Tracts, which had been laid there by his little son, and which immediately arrested his attention. "This," says a gentleman in that State, "occurred about four months since. At our communion two weeks since, he and his wife unitedly made a public profession of religion. He is a gentleman of fine talents and a highly cultivated mind; had been acquainted with the Bible as a history, but had read it with strong prejudices, in consequence of having previously

read most of the works opposed to it. He is now an active and useful member of the church. One of his first acts, after his communion, was to appropriate a sum of money for the distribution of Tracts."

The officer in one of our public Literary and Scientific Institutions on whom it devolves steadily to minister at the altar, was called upon by a student, who, he thought, would be as likely as any other to receive in good part a word of serious exhortation. He presented him four Tracts; two of which he requested him to read for his own personal benefit, and the other two, one of which was the *Last Hours of the Hon. Francis Newport*, to drop, unseen, where some of his skeptical fellow students would be likely to find them. One week afterwards, on Saturday afternoon, another student called on this clerical officer. Soon after he entered he said,—"You do not know me, Sir; my name is —," and then burst into tears. The minister, convinced that was the cause of his distress, said to him, "My friend, if, as I trust, your grief is connected with religion,—if you desire to become a servant of God, be encouraged to open your heart to me, whose heart is already open to you." "I do desire to become a servant of God," said he. Deep emotion prevented his further utterance, for a few moments. Being then asked what were the circumstances of his case, he replied, "A Tract was lying in my room last Saturday. I cannot imagine how it got there; but I took it up, read it, and it made a powerful impression upon my mind. On being requested to describe the previous state of his mind, he said he had not actually considered himself an infidel, but had been profane, and in the habit of speaking lightly of religion; and nothing had effectually arrested his attention till he read this Tract. Not long after, he gave evidence that he had been born of God, and united with the church. He soon manifested much anxiety for the student through whose instrumentality he had received the Tract.

"To him, under God," said he to his minister, "and next, Sir, to you, I owe an immeasurable debt; and by the help of God, I will not let him alone till we have him among us." A few days after, he called upon his minister with the young man leaning on his arm. "Here he is," said he, "the Lord has brought him." Unable to restrain his emotions at what he hoped the Lord was doing for him, the minister threw his arms around his neck and blessed him. "I can hold out no longer," said he; "this is not the first time; I have been often called; I can hold out no longer; I will be a servant of God, henceforth, forever." It was in reading the *Shepherd of Salisbury Plain*, that he first felt his heart expanded with the spirit of prayer. "Behold how great a matter a little fire kindleth." These two young men are now active members of the church of Christ; they have distributed thousands of Tracts among the destitute, the ignorant, and the perishing; they are both zealously engaged in the cause of Sabbath Schools; by one of them a school of 100 children has been gathered, where, among a population of 1000, the Gospel has been but seldom preached; by one, among a people destitute of the regular means of grace, social meetings for prayer and exhortation are held every week; by the instrumentality of one, as many as 100,000 a little while ago were dreadfully wicked, have been hopefully converted, and are so changed as to astonish their former companions. Both will probably at length become ministers of the Gospel, and be, through many years, continually gathering new fruits in the testimony of the unspeakable blessings which may flow to the church and to the world, by means of one Tract.

Conclusion.—The Report concludes as follows: What God designs for the Society in future, the Committee know not; but of this they are assured,—that if it is suffered to languish for want of pecuniary aid, or Christian exertion, in the great Day of account many a heart will ache, and many a soul tremble, because of talents unoccupied, and opportunities of usefulness neglected.

When all the immortal beings who have been reformed and won from the error of their ways by means of Tracts, and all who have been born again in the revivals of religion which have been occasioned or greatly promoted by their instrumentality; when mothers converted by means of Tracts, shall bring with them their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation, and glory, and thanksgiving, and praise, "unto him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, for ever and ever,"—then, and only then, will this cause appear in its real magnitude, and the solemn import of the responsibility devolving upon us be duly weighed.

## NEW-YORK SUNDAY SCHOOL UNION.

REPORT CONCLUDED.

Recent Facts communicated by the Agent.—At the close of a monthly prayer-meeting for teachers, parents and children, the mother of a Sunday scholar came to the superintendent and said, "Sir, here is my little boy; he has been to your School a few Sabbaths, and I have reason to bless God for it. On his return home he always informs me what his teacher has said to him. Among other things, he said that his teacher had told him that his heart was wicked, and he must have a new one, and that he must pray for himself, for his parents, and teachers. Since that time he prays both morning and evening. On hearing his father swear, he said, 'Father, you must not swear; I must pray for you.' This mother was so much delighted with the School, that she influenced other parents to send their children."

A few evenings since, while attending a similar meeting, I saw a woman present, sitting by the side of her two children, sobbing and apparently agitated. At the close of the exercises she came to me, begged that her children might become members of the school, and expressed to me her distress of mind on account of that God as a lost sinner. She also intimated that God had seen fit to make one of these children a rich blessing to her—that he had experienced a change within a few weeks that he had already begun to pray in her family—and that these events had had an effect partially to reform her wicked husband. By subsequent inquiries I ascertained that her statements were substantially correct; that a moral change had taken place in the family, and that her children are interesting scholars.

On another occasion, a union meeting was held for the conductors and pupils of several Schools. After the benediction had been pronounced, a young person at the age of fourteen or fifteen, came to me and said, "Do you know me, sir?"



I replied in the negative. She then told me her name, and with tears expressed her anxiety that there might be some personal conversation with the pupils of her class. She also inquired if I recollected a meeting which had been held in that place a year ago, in behalf of that School. I replied that I did; she remarked that was the time in which God opened my eyes to realize divine things; I was then a scholar, but I have since indulged a hope, and have been permitted to unite with the church and to become a teacher.

In some cases, whole families have been reformed by means of Tracts and Bibles which have been earned by their children at the Schools, or by the visits and exhortations of teachers.

Four or five families have I known who had never possessed the word of God, until it was introduced by their children, who had received it in the Schools as a remuneration for their diligence. Several of the parents of pupils cherish the hope that, during the past year, they have been brought into the liberty of the sons of God. Six or seven Schools have been more or less blessed by the special influences of the Holy Spirit. In two of them, which are connected with one church, eighteen teachers and five or six pupils profess to have obtained an interest in Christ, within the space of twelve months. A number of scholars, belonging to a School which is connected with another church, have also made a public profession of religion. Among the pupils of some Schools there has been, within a few weeks, special seriousness. Eight or nine teachers, who have instructed in two Schools, within a few days appear to have experienced the joys of new born souls.

**Conclusion.**—The Report concludes as follows: Although something has been done, yet much more remains to be done—our population is increased to a degree greatly beyond our present exertions. It is estimated that there are now 18,000 children in our city destitute of religious instruction, and who need to be gathered in; 2,000 teachers are this moment wanted, and can be advantageously employed in establishing more Schools and in training up souls for the kingdom of heaven. Foreign influence and foreign vices are pouring in on every quarter—iniquity is coming in like a flood, and who can look at our children and youth, and not tremble—our efforts must be redoubled. Will not Christians look at this subject with deeper interest? Will not ministers of the Gospel give Sunday Schools a warmer place in their affections? Will they not exercise a more watchful superintendence over the teachers—encouraging the timid and feeble—stimulating the languid—reclaiming the erring, and sustaining and supporting the deserving. It is hazardous nothing to say, that ministers will consult the best interests of their people by patronizing Sabbath Schools by their occasional presence, counsel and prayers.

The Committee rejoice that they can commend the whole subject to the God of Heaven. The interests of his church, and the prosperity of Sunday Schools, are infinitely dearer to his heart than they can be to ours. To Him they would commend themselves, and their Schools and cause to his guardianship and care.

#### REVIVALS OF RELIGION.

From the New-York Observer.  
PARTICULARS CONCERNING THE REVIVAL IN LEE, MS.

In a letter from the Rev. Dr. Hyde, to Rev. William B. Sprague, of West-Springfield, dated

LEE, (Mass.) April 25, 1827.  
REV. AND DEAR SIR,—In compliance with your request, I will give you a brief account of the work of divine grace in this town, which has been more powerful than I ever before witnessed.

There was some unusual attention to the concerns of the soul last Autumn, and a few hopeful conversions. In the month of December I called a meeting of the church, at which I proposed to the brethren, that every family in the town should be visited and conversed with on the subject of religion, by a Committee of the Church. About 30 of the brethren were appointed for this business to co-operate with the pastor. This service was performed, the last week in December, and almost wholly in one day; different sections of the town having been marked out for different brethren. It was truly a day of united effort and of fervent prayer. The people were all ready to hear, and a very interesting state of feeling was noticed in every part of the town. On the morning of the New Year, and at the rising of the sun, which was Monday morning, we assembled in the house of God for prayer and thanksgiving; which has been our practice for many years. The number assembled, at that hour, surprised me. There were at least three hundred people, many of whom came two and three miles, and were present in season. Few, at this time, were under conviction, yet all were solemn, and their appearance indicated great thoughtfulness.

During the month of January, our meetings were frequent, very much thronged, and marked with unusual stillness. Numbers manifested deep anxiety, and several began to rejoice in hope. Early in the month of February, the Spirit of God came down upon us "like a rushing mighty wind." The members of the church devoted all their time. They accompanied me from one part of the town to another, and we had meetings for prayer and to converse with the anxious, every day, and meetings every evening. This labor we have continued for three months, and it has apparently been greatly owned and blessed.

During the month of February and March, every day seemed like the Sabbath. Converts were multiplied greatly. New family altars were erected, and by many who had lived in the neglect of family prayer twenty and thirty years. Almost all the heads of families, in many parts of the town, have begun to call upon God. Once in two weeks, I met with the young converts to instruct them. These meetings are interesting beyond the power of language to describe. I have had 133 at once, composed of those who live within convenient distance of the meeting-house, to assemble in the evening.

Not less than 250 have expressed a hope during this work, and the subjects are from the age of 60 down to the age of 10. They are yet to be proved by their fruits. Several persons, addicted to sinful courses, are now rejoicing in hope. It is astonishing to witness the appearance and present sobriety of some who were drunkards. The work is the Lord's and to Him all the glory is due. Our meetings are yet very full and very solemn. New instances of conversion are less frequent. Several are anxious; some remain without hope, who have been very attentive from the commencement of the work.

There are few towns in the County, where there has not been a similar work. In some it has been powerful, and many hundreds of souls, we have reason to believe, have been added to the Lord. As I have been confined to my own people, I cannot give you many particulars. It would be impossible to describe the scenes I have witnessed, and the solicitude I have felt at such a critical time. Never did I feel before such need of wisdom—never did I feel before so weak, and so helpless.

From Rev. Sir, your friend and fellow laborer,  
ALVAN HYDE.

Troy, N. Y.—On the 6th inst. 58 persons were admitted to the Presbyterian church in Troy, 31 were from the world.

New Providence, Ky.—The church here was organized in 1785. Their first place of worship was a small cabin, on the same site where the present brick building now stands, 60 by 45. In 1796, a minister was settled as the pastor of this and the Benson congregations, and continued till 1798. In 1801, the Rev. S. B. Robertson became pastor of this and the Cane Run congregations, and continued his successful labors 10 years. In 1813, the present pastor, the Rev. Dr. Cleland, was installed. At that time the church contained but seventy members, and was in a declining state. Before 1823, the number was more than doubled. Additions since: 17 in 1823, 12 in 1824, 28 in 1825. In 1826, and to April 16th of the present year, 69. Total since 1823, 120.

Harrisburgh Church.—This church is also under the pastoral care of Dr. Cleland, being that which was formerly called Cane Run, and was formed in 1783. It has a brick house for worship, 70 by 45, erected in 1820. In 1814, the number of members was 43; added since, 180. Of this number, 58 have been added within ten months, and since the late excitement.

These particulars are taken from Dr. Cleland's account of the work in these two congregations, which was published in the Western Luminary. With respect to the character of the work and the converts, he says: "It may be truly said to be deep and solemn; attended with no extravagance, eccentricities, or mere ephemeral feelings arising from sympathy, or animal excitement, too often the effect of artificial management, aiming to excite the passions either from the want of care, or ability, to afford previous instruction and edification to the understanding. Some have continued in darkness and distress for some length of time, while others have been enabled to rejoice in hope, shortly after a discovery of their lost and hopeless state. I most heartily pray that all may go on their way rejoicing, growing in grace, and in the knowledge of God their Saviour, and at last find a full admittance into the kingdom of glory with all the redeemed millions around the throne of God and the Lamb forever."

Harrisburgh, Pa.—We are informed by a friend from Harrisburgh, that 24 persons were added to the Rev. Mr. De Witt's church at the last communion, as the first fruits of the revival there. The work is still in progress and increasing in power and interest. Between 20 and 40 attended the last meeting of those who are inquiring the way of life.—Philadelphia.

Townsend, Ct.—The Rev. J. Kimball relates, in the Chronicle, the particulars of a revival in that town. Some indications appeared several months ago, and the attention gradually increased till a meeting for inquiry was appointed. About the middle of March, the sudden death of a respected young man had a great effect. Since that time the work of God has gone on with marked indication of his almighty power, bringing down high looks, and humbling proud hearts. It has extended to almost all parts of the town, and to those of all ages from 7 or 8 to 60 or 70. Mr. K. says, May 9, "We feel encouraged to hope that the work is still progressing with as much power as at any time whatever. The attention has been most powerful among the young, but is now more interesting among the middle aged and aged—many of whom feel that the last sands of life with them are now running, and that it is all important for them to be interested in Christ now, because for them it must soon be too late. It is difficult at this stage of the revival to give a correct account of the number of those who have repented of sin and turned to the Lord; indeed, we rejoice with trembling when any thing is said on the subject, lest some should prove to be self-deceived. Not far from one hundred, however, in different parts of the town, and among different denominations, give evidence of having passed from death unto life. More than 15 family altars have been newly erected, which we hope will never be thrown down while life remains."

Westbrook, Me.—We learn that on the first Sabbath of the present month, forty persons were added to the church in Westbrook under the pastoral care of Rev. C. Bradley, being the first fruits of a revival existing in that place.—Ch. Mirror.

#### RECORDER & TELEGRAPH.

BOSTON, MAY 25, 1827.

THE REFERENCE BIBLE. By Hervey Wilbur, A. M. Fourth Edition. Boston, 1826.

It is a pleasing characteristic of the present day, that Christians are becoming more and more Bible Christians. "The holy Scriptures" were always "able to make us" wise unto salvation, through faith which is in Christ Jesus." But our faith, while we supposed it was derived solely from the oracles of God, has too often been mingled with human inventions and traditions. Many causes now combine, to bring us back to the divine testimony, and compel us to drink from the unadulterated fountain of light and life. Many are going abroad, to preach Christ to different nations and languages. They feel the necessity of carrying that same pure gospel of the kingdom, which, by the mouths of the apostles, was the power of God unto salvation. Christians of many different names are uniting, to send Bibles to the destitute, even to the ends of the earth. The grand condition of their union is, that the word of life shall be distributed "without note or comment." This they must give to others; and this they learn to put in its right place, in their own estimation and practice. Human knowledge is extending; and human authority is therefore less able to sway the minds of them that believe the scriptures, and less able to silence skeptics and unbelievers. In both cases, recourse must be had to the word of God and the testimony of Jesus Christ. Sabbath Schools and Bible Classes, bring no small proportion of our children and youth to an early acquaintance with these sacred writings. They learn the things that accompany salvation, not by human creeds and catechisms, not in words which man's wisdom teaches; but in the very words which the holy Ghost teaches. And while theological students lay aside commentaries, to study the principles of interpretation, and ascertain extensively and accurately what the Lord has said; our children desert the unintelligible lessons of the schools, to sit at the feet of Christ and hear his words. And the poor, unlearned, but pious man, may now avail himself of many facilities for knowing the truth, and even for becoming mighty in the scriptures.

Mr. Wilbur has long been known, as a friend of youth, and a promoter of Biblical knowledge. His "Biblical Catechism" led and assisted many to "search the scriptures," who are now by that means honoring the Lamb on earth, or praising him before the throne. He has done much, to promote the establishment of Bible Classes, and turn the attention of ministers and churches to the subject of religious education. His Reference Testament, and afterwards the Old Testament on the same plan, have been some time before the public, and have been favorably received. The present edition has valuable improvements and additions, and to some readers it would be sufficient to notice these. But we may have many readers, to whom a brief account of the plan and execution of the whole work would be acceptable.

This is called a Reference Bible, because letters, which are inserted frequently with the text, refer the reader to a key sheet; and there, the reference is explained. By committing the key to memory, which covers but one page, a reader is never at a loss to know what inquiries should exercise his attention. Thus, the letter directs him to inquire, "What duty is here enjoined? On whom? Is it taught by precept, by example, or by inference? How enforced?" When he finds it, he asks himself, "What prophecy is here recorded? At what period of time? Has it been fulfilled? How? When?" The letter suggests, "What doctrinal truth is here inculcated? Is it directly or indirectly taught? How illustrated? How applied? What practical influence should it have?"

This edition contains a table of Proper Names, accented according to Walker's Key and Rules. By this, it answers the purpose of Alger's Pronouncing Bible, without encumbering the text with accents and other characters. It contains also Tables of contents, referring to books and chapters; a General View of Sacred Geography, and a Geographical Vocabulary, prepared by J. E. Worcester; and a Chronological Harmony of both Testaments, being a syllabus of Townsend's recent able work, the basis of which is Light-foot's Chronicle. It has four Maps: one of the journeys of the Children of Israel in the Desert; one of the Holy Land, for general purposes; another of the same, exhibiting the principal travels of Jesus Christ; and one of the travels and voyages of St. Paul. Besides these, there is a table, explaining the signification of the most important scripture names; a table of references, and the places where their fulfillment is recorded; and a table of the places visited by Paul, in his five apostolic journeys. The paper, the typography, the neatness and correctness of the mechanical execution generally, render this Bible equal to any edition that has ever been published in America.

A slight inspection will show, that these tables and maps must be very useful. The geographical information, conveying a knowledge of places, will impress truth more deeply. To know the order of time, and be able to connect predictions or psalms, or any other portion of revelation with the scenes, events and persons of their appropriate periods, will be entertaining and instructive; and we trust multitudes of the rising and future generations will be thus allured to an intimate acquaintance with the sacred volume. But the greatest utility of the work lies in the reference letters. By these the reader is induced to pause, and reminded of the inquiry, "Understand thou what thou readest?" The most appropriate inquiry is suggested, and his reflections are in some measure guided to the proper solution. Thus the reader becomes a commentator for himself, and the Bible its own interpreter. He cannot glide smoothly over the pages of inspiration, unmindful of the invaluable treasures they contain. He will be imperceptibly led to seek for knowledge, as for hid treasures. And, comparing spiritual things with spiritual, he will be led into all truth; provided he reads assiduously, and prays for that enlightening and renovating grace of the Spirit, without which no means can bring us out of darkness into light.

With such a help, the young person may begin to know the scriptures from the days of his childhood, and become wiser than many teachers. It is a help, too, which the most intelligent Christian may daily use with advantage, and become more and more cast in that mould of doctrine, which the Lord and not man has given us.

#### LANOVER PRESBYTERY, VA.

This Presbytery met at Petersburg, April 25. Sermon by the Rev. W. S. Reid, who was chosen Moderator. Public worship was attended three times a day, during the sessions; on the Sabbath, the communion was held. The season was affecting to the people of God, and awakening to sinners. The Domestic Missionary sermon was preached by the Rev. S. K. Kollock, and a collection of \$102 taken up. The Presbytery earnestly recommended to the Executive Committee of the Missionary Society, to instruct their missionaries, to ascertain the number of religious publications taken within their spheres of labor, and the number of additional subscribers they may obtain. They also recommended that each church should be divided into districts, corresponding to the number of elders; and that the elders solicit from every member a contribution to the cause of domestic missions.

The Narrative of the state of religion notices many circumstances which call for sorrow and humiliation; but gives thanks to God for light in darkness. The Theological Seminary under their care is prosperous. In the churches generally, there is a numerous and respectful attendance upon the means of grace. The churches favor the cause of domestic and foreign missions, of tracts, of ministerial education, and of Sabbath Schools. We learn these particulars from the Visitor & Telegraph, and make the following extract from the Narrative.

"A number of our churches though not visited with any remarkable outpouring of the Spirit have had encouraging additions to their numbers since the last report. In Petersburg, Norfolk, and Lynchburg, in a part of the church of South Plains, and in that of Notoway, there is at this time a moving of the Spirit upon the minds of the people, highly interesting in itself,

and the harbinger as we would fain hope, of seasons of refreshing from the Lord's presence. On the city of Richmond God has poured out his Spirit during the past winter, in a manner never before experienced in that place. The churches of our connexion have shared with the brethren of other denominations in the life-giving influence. The Church on Shockoe Hill has been built up, large additions have been made to its communion, and still larger to the congregation, and our hope is that the good work there has but just begun. To the first Presbyterian church, where there has been for two years a growing seriousness, near 70 have been added since October last, and the present state of the church and congregation, encourages the hope that God is yet present in the midst of his people, transforming them more and more into his likeness, and making his word powerful to the conversion of sinners. In this work the prayer of faith has been manifestly answered. Sabbath Schools and Bible Classes have been signally blessed; the Spirit of God has set his seal to the value of Tracts, by saving souls through their instrumentality; and the plain preaching of the doctrines of grace has been made the power of God unto salvation to the grey headed sinner, and the child of eleven years of age, to the man of unblemished morals, the devoted worshippers of wealth, and the degraded votary of dissipation."

#### PRESBYTERY OF GEORGIA.

We take the following particulars from a Narrative of the state of religion, prepared at a late meeting of this Presbytery and published in the Charleston Observer.

The churches, few and scattered, have long contended with numerous difficulties. They "had read of religious excitement in other portions of the church, and of sinners crowding in multitudes to the temple of Jehovah, to learn what they must do to be saved;" but their hearts faint in them, while they looked in vain for similar scenes around them. But lately the Lord has turned their captivity.

The church of St. Augustine, Florida, has been taken under the care of this Presbytery. They want funds to complete their place of worship, which has been left for some time in an unfinished state. About \$8000 has been expended, partly collected in New England. It is thought \$1000 more would fit it so it could be used, though it could not finish it. The missionary now stationed with that people, gives a favorable account of their prospects.

"The Church of St. Mary's has recently been blessed with an extensive outpouring of the Spirit. Twenty-five persons have lately been admitted to the Church on profession of their faith—a number more now are deeply concerned for the interests of their souls—a spirit of seriousness seems to pervade the whole community—the assemblies for worship are crowded and attentive—the religious exercises during the session of Presbytery, were characterized by a solemn and awful stillness, and the members can never forget the communion season.

"The church in Darien has for some time been in a very cold state, but some encouraging circumstances have recently appeared among that people. Christians are beginning to awake from their slumbers and inquire how they may be instrumental in producing a better state of things. A few individuals from the world have lately been led to entertain a hope of having passed from death unto life, and six have already connected themselves with the people of God."

"The Congregational Church in Liberty county under the pastoral care of the Rev. Mr. Quarterman, has lately been favoured with a refreshing from the presence of the Lord. At their last communion, twenty persons were added to the Church on profession of their faith—about eight or ten have since been led to entertain a hope, and a number more are anxiously asking the way of life. Great attention has been paid in that congregation to the religious instruction of the blacks, and it has issued in happy results on their moral and religious character."

"There are Bible Classes and Sabbath Schools in all the congregations belonging to the Presbytery. The subject of Sunday Schools is assuming more importance, and eliciting more interest daily in the eyes of Christians.

"The Presbytery recommend to the General Assembly, the importance of sending a Missionary to Florida, and to direct him to this Presbytery for instructions. It is believed, that the territories of Florida present a most important opening for religious efforts, and that a faithful Missionary would prepare the way for the establishment of interesting Churches there."

#### CONCORD, MASS.

In a part of the impression of our paper dated April 27th, the following statement accompanied the notice of the ordination of Mr. Southmayd, at Concord: "On the last Sabbath in April 1826, the gospel was first preached to a little band in Concord, who succeeded from the Unitarian church and society. Within a year a church has been gathered, a meeting-house erected and finished, with a bell, a pastor settled, and a pleasing effusion of the Spirit has been granted."

On this the Register inquires of us: "Did the writer mean that the gospel had never been preached to the members of this little band, while connected with the Unitarian society?—or did he mean that this was the first time the seeders, as a body, held separate worship? If the latter was his meaning, the mode of expression was certainly unfortunate."

We meant to state, for the honor of God, what had been accomplished at Concord in a single year, for the promotion of his cause, and the enlargement of his church. In speaking of the effusion of the Spirit, we did not refer to the secession of the old members, nor to the organization of a church, nor to the numbers afterwards added; but to what many have believed to be the conversion of souls by the special agency of the Holy Spirit, applying the truth which has been dispensed. While we seriously believe that "human means and sectarian zeal" could not have done this, we trust we do not "profanely" ascribe it to "the agency of the Divine Spirit."

But why does the Register affect surprise, when we intimate our belief that the true gospel has not been preached in the Unitarian society? Is he to this day ignorant of the fact, that we consider decided Unitarians as having abandoned the faith of the Gospel, and as having embraced a destructive heresy? Is he not aware that we believe Unitarians are attempting to lay another foundation, than that which is laid by the prophets and apostles? And does he imagine, that he and his brethren are, or wish to be, any nearer to us, than we are to them? Does he not know, that the champions of his cause have, for several years past, treated the Orthodox faith

and the Orthodox community, as separate from their own? Does he forget, that he has himself long regarded us as another sect with whom no brotherly fellowship? And after having promoted and vindicated so many secessions of Unitarians from Orthodox preachers and churches, seems rather inconsistent now to complain of the little band at Concord. They are surely justified on their own principles. They are surely justified by no means disposed to bind any one to a worship, which his conscience disapproves; and even where simply a better edification is expected, let men seek and obtain it, if they can do so by peaceable and honorable means." This is the land surely hoped to be "better edited." They have left a ministry which "their consciences disapprove." They even say, that to the preaching they have left is fundamentally erroneous; they abridge no other man's liberty; but to be hindered from judging and acting for themselves and their children, would be to "despoil them a Christian privilege" of the last remnant of grace. He makes out no case against them, therefore, unless he can show that they have sought relief "by peaceable & honorable means." If he means to be so understood, we call for specifications and evidence. Having some personal knowledge of the case, we are willing to meet him on the ground of fact.

#### THE MOUNT PLEASANT CLASSICAL INSTITUTE.

Knowing that the Trustees of Amherst College contemplated an arrangement for giving a modern practical education, we at first apprehended that the "classical institution" in the same town might be an interference with their plan. On this account, and because we have been uniform on the subject, we have been giving greater currency to some accounts of the Institute which came into our hands. Within a few days, however, we also learn, both from a recommendation connected with the circular, and from particular conversation, that the institution is approved by the faculty of the College, and that the two seminaries are considered as having different objects, and embracing two distinct classes of youth. We therefore copy, with great cheerfulness, the substance of the circular.

Assuming the fact, that that education is the most perfect which develops, in the best manner, all the powers of the mind, this Institution, founded on the liberal and enlightened principles of the best German and British schools, will, so far as possible, be conducted upon philosophical principles: constant reference being had to the internal habits and capabilities of the student, and unwearied effort being made to cherish a proper degree of enthusiasm for the pursuit. Pupils will be admitted to the Institution at fifteen; and receive a thorough and extensive education, according to the wishes of parents.—It is deemed of importance, that they enter the Institution very young, leave any irregular habits may have been formed.—The religious instruction of the establishment will be that of the Unitarian, enlightened piety, speaking out in every day discourse, familiar lectures in Chapel, with the reading of the Scriptures, &c.—The departments of study will embrace Reading and Writing, in the various languages taught, Geography, Drawing, Eloquence, Rhetoric, Belles Lettres, the Ancient and Modern Languages, the Mathematical and Physical Sciences, Moral and Intellectual Philosophy, Civil Policy, &c.—Regular daily exercise will be taken in the Gymnasium under the direction of a Master.—Particular attention will be paid to the formation of courteous and gentlemanly deportment in the pupils.—The Police of the establishment will be strictly supervised—the Principals, or their Associates, remaining in constant and familiar intercourse with the students, both during their studies, and diversions—the pupils never, except in special cases, leaving the Family but in their company.

The department of Governance will be sustained by a Lady of Education and Piety, whose labours it shall be to treat the pupils with the mild and affectionate attention of a mother.—There will be two vacations in the year—the one continuing two weeks from the 1st of April, the other three weeks from the fourth Thursday in August.—The whole annual charge, including tuition, board, room, furniture, fuel, lights and washing, will be Two Hundred Dollars, one half to be paid in advance, and the annual course of study will commence the first of June.—Letters may be addressed to Messrs. F. FELLOWS & C. COLTON, Amherst, Mass.

P. S.—Parents are requested to furnish their sons with at least one suit of blue—the coat made without skirts—vest and cap of the same material. It also requests the names of such as are designed for the Institution, to be forwarded as early as convenient.

#### THEOLOGICAL SEMINARY, AUBURN, N. Y.

This Seminary is located in one of the most fertile and beautiful regions of the United States. It is in the midst of a dense and rapidly increasing population. Nearly a hundred fifty thousand souls are within its immediate influence, & are anxiously looking to it for ministers of the gospel. It was incorporated April 14, 1820. It is under the direction of fifteen Trustees, & a Board of Commissioners. The Board of Commissioners consists of two clergymen and one layman annually elected from each of the four Presbyteries: Niagara, Genesee, Rochester, and Oswego, &c. The Trustees manage the internal concerns of the Seminary, and the Board of Commissioners, under the supervision of the Trustees, manage the external concerns of the Seminary. In 1823, the Rev. Henry M. May was chosen President of the Seminary, and the Rev. Dr. B. May was chosen Secretary. The Seminary has a large number of students, and a large number of graduates. The Seminary is a valuable institution, and a great blessing to the community.

#### SEMINARY OF PRACTICAL ARTS & SCIENCES.

A bill to establish such a seminary in this Commonwealth, was before the legislature at their last session, and referred to the next session, and ordered to be published. The bill provides that the Governor, the Lt. Governor, the Principal of the Seminary, and eight other persons appointed by the joint ballot of the legislature, shall be Trustees of the Seminary; including also any other person or persons for life, who may make a donation of \$2000, or more, to the Seminary. The Trustees have power to locate the Seminary, erect the buildings, appoint and direct the instructors, and ordain rules for the government of the institution; and to hold property to the amount of \$20,000 clear annual income. The bill proposes to grant \$20,000 from the State treasury, whenever \$10,000 has been obtained by subscription and donations.

#### SABBATH SCHOOL LIBRARIES.

Volumes of "The Monitor," a small periodical magazine, formerly published in this city by the Rev. Mr. Wilbur, may be obtained at the Sabbath School Depository, Hanover street, under the Stone Church. They are adapted to Librarians for children and youth.

#### KITTREDGE'S ADDRESS.

We despair of finding room, at present, for extracts from this pamphlet, which we noticed April 20. We gladly mention, therefore, that a few copies of the Address and of the Monitor are for sale at the bookstore of Messrs. Crocker & Brewster. Friends of Temperance will find it useful for gratuitous distribution.



## THE THEATRE.

Since quoting a remark on Theatres from the London Christian Guardian, a friend has handed us the following extracts from the London Monthly Review. They occur in a notice of "Tieck's Dramatic Criticisms." Of the author of that work the Reviewer says:

"Mr. Tieck is one of the greatest theatrical amateurs in Europe. He has made regular dramatic tours through his native country, [Germany] has visited Italy and its principal theatres, is familiar with, though no profound admirer of the French stage; and finally, in 1817, was here in London, and beheld John Kemble, in the last of his performances. Mr. T.'s opinions on the dramatic art should, therefore, have some weight; for that has seen much in general qualified to distinguish and appreciate."

Let us therefore see, what says the man of extensive observation. "Mr. T. expresses himself in a tone of despondency respecting the present state of the histrionic art, and certainly, when we turn our eyes over Europe, we find he has but too much reason for his complaints. In Germany, Schroder, Reincke, and their fellows, are gone, and have left none to equal them: Kelma, his just departed; our stage has lost its Kemble, its Siddons, its O'Neil, and it would be like to fill the united strength of the two theatres to fill one of our best dramatics adequately. The golden age of acting, as of writing plays, seems to have passed in every country."

Farewell, then, to the "golden age." Let glittering illusions disappear, and sober realities come into fashion.

For the Boston Recorder and Telegraph.  
To the Committee and Subscribers for the erection of a New Theatre.—No. IV.

GENTLEMEN.—Perhaps I ought to say before I proceed, that the erection of the proposed theatre is not likely to affect any pecuniary interests, or those of any of my friends in the least degree. The motives which have actuated me appear on the face of what I have written.

There are several considerations not yet suggested, which indicate a change of public opinion unfavorable to the theatre. Aside from a change of social sentiment which is going on, there is an important fact, that public taste is beginning to be drawn strongly towards other amusements. The favor with which philosophical lectures on a variety of topics, have been received, exhibits an intellectual taste which is germinating and taking deep root in the upper classes of society. To those lectures, a father may take his wife and daughter, and the latter may be without the fear that she will fall into the enticements of the bar-room or of the upper boxes. A taste for the arts is also rapidly gaining strength. The intelligent and liberal plans of the Directors of the Athenaeum, and of similar institutions elsewhere, have a strong tendency to divert the current from theatres; and I cannot but think that they will do more to produce a mere diversion. The very gross performances at some theatres, must be taken as a part of the management and bring disgrace upon the fraternity. The shameless exhibitions of persons in the nude, the brutal and other female acts, and the vulgar and indecent scenes, which are so common in the theatre in New-York, will be associated with the theatre generally.—The fact which I have seen repeatedly stated, that theatres in England are bad property, is a strong corroboration of what I have said. In Boston, while the population of the city has doubled, the support of the theatre has not increased a very large proportion of the patronage which exists, is from strangers, who are here for a few days only, and building another theatre cannot much increase this part of the company. And as to the sober citizens who reside here, they are too much accustomed to excitement, to be moved by any thing more to do. The annual expenses of the present theatre are about \$35,000; and if I am correctly informed, the receipts have uniformly led to a very moderate profit. If your theatre goes into operation under the circumstances of rivalry which must exist, the expenses of both establishments cannot be less than \$75,000. If you cannot do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented. But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

But there is not some hope that you will be able to do more than double the present rate of interest, you will find it difficult to sustain the enterprise. And is there any reasonable prospect, that you can induce the thinking citizens of Boston, to give three or four times their present patronage; much augmented, for the support of strangers cannot be much augmented.

## AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

May 11th, this society held its 5th annual meeting in N. York. There being no President, the Hon. Jonas Platt having resigned some months previous, S. V. S. Wilder Esq. being the only Vice President present, was called to the chair. Prayer by the Rev. Mr. Ostrom. The Treasurer's Report showed, that the receipts of the year had amounted to \$1266 40; and the expenditures to \$1572 46; and that the amount of funds at the disposal of the society, is \$15,960. The Annual Report, which the Board had previously adopted by a vote of 13 to 8, was read. "On the motion to accept and print the Report," says the Observer, "a very desultory debate ensued; in the course of which, allusion was often made to past transactions, and to the general subject of attempting to colonize Jews in the U. States. On this point, it was plain there was a radical difference of opinion. In respect to the Report, it was urged by some, that it gave an inaccurate representation of the Society's concerns; and that, as the Report of the previous year was rejected, it ought to have included a history of the proceedings for that year. Others contended that it was perfectly correct, and contained information which the Christian public, and especially the donors to the fund, had a right to possess. The Report was rejected, yeas 17, noes 11."

Rev. Drs. Spring and McAuley signified their intention to resign their places as members of the Board and of the Society. Mr. Wilder also resigned, both as Vice President and member.

Among other remarks of Mr. Frey, it was stated that of 400 Auxiliaries nominally connected with the Society, "not five were living." He however attributed this, not to any dissatisfaction on their part in relation to the object or management of the Society, but to an impression, which at present was correct, that no more funds were needed. At the election of officers, almost an entire change was made in the list."

The gentlemen who now control the affairs of the Society, are in favor of a settlement in this country for converted and inquiring Jews; those who have withdrawn wished to alter the constitution, and promote the salvation of the Jews by other methods.

## PRAYER.

United meetings for prayer were held in New-York, on the mornings of the late anniversaries; at which the whole country and the world were remembered. A particular interest also was felt for that city, with a great and increasing population, destined to have a vast influence on the country at large; a city where religion is low, and where iniquity abounds and triumphs. On Friday morning, the assembly felt that their intercessions for the city should not terminate with their meetings. A consultation was held, the Rev. Dr. Austin, of Massachusetts, being in the chair, and the following resolution was passed.

"Resolved, unanimously, That we will, with the help of Divine grace, during the period of one year, employ the hours between seven and nine, or so much of them as our circumstances will admit, of every Saturday evening, or Sabbath morning, in prayer to God, for the effusion of the Holy Spirit upon the population of the city of New-York, and that we will recommend it to our churches to unite with us in this service."

## YOUTH'S COMPANION.

The number of subscribers for this work actually received is not large. But we have received numerous and strong assurances that the plan is generally approved. We have, therefore, decided already to proceed with it at the time mentioned; and also to reduce the price to \$1, in advance, or \$1.50 at the end of the year. At this price we can make no deduction to agents; but subscribers may save postage and trouble by forming companies, and sending off their money together. There will now be no risk in sending advance pay at the same time with the names; as yet it will be received in advance to the end of June, as first proposed.

## FEMALE DOMESTICS.

We would turn the attention of our readers to an advertisement in a subsequent column, which informs the public that a Registry is opened in Atkinson street for Female Domesticities. There, girls wishing for places may apply for them, and families wishing for good domestics may be likely to find them. The society intend to be as strict, as the nature of the case admits, in ascertaining the characters of applicants; and to be conscientiously attentive to the recommendations they give. They do not at present open a boarding-house for girls; but those who come into Boston as strangers, as well as those in the city who are occasionally out of business, will be directed and assisted to find places to board, where they will be safe from temptations and the snares of the wicked. We believe that entire confidence may be placed in the conductors of this scheme, both by virtuous families and virtuous domestics. We hope, therefore that all such will give it their support, and name it to their friends.

## NO HARMONY AT NEW HARMONY.

Mr. Owen does not succeed in Indiana, to form a happy and harmonious community on the doctrine of "circumstances," without religion and without law. His own Gazette contains a long article, which admits there have been serious difficulties among his settlers almost continually, and that parties have again and again seceded from him and formed independent settlements in the neighborhood. The writer of that article considers the establishment of the community premature and ill-advised;—it did not pay its expenses;—the diversity of opinion among the members rendered it necessary to reject many forms of government, and they have at length tried a new system. He says, "New Harmony is not now a community; but, as was originally intended, a central village, out of, and around which communities have formed and may continue to form themselves. And these communities, he believes, may derive benefit from mutual traffic; but it seems they are not to form one Elysian community of brethren having all things common. The truth is, Mr. Owen has found the "circumstances" around him rather untoward, and is going home to Scotland till they become more manageable."

## CURE FOR INTemperance.

I have seen a woman this morning, whose husband came to me about ten days since to procure Dr. Chambers' medicine. He stated that his wife had been drunk day and night about seven weeks, and he did not know as she would ever be sober again. He procured the medicine and it was administered to her by a respectable Physician in this city. I saw her three days after, sitting at her breakfast in comfort, saying that she had had a good night's sleep, and had now a good appetite. I have seen her again and again; her house is in order; her hand is steady; she says she feels well, and has no thirst for spirits.

## Promotion of Temperance.

On the evening of May 11th a public meeting was held in N. York, in which S. V. S. Wilder Esq. of Bolton, presided, and which was addressed by the Rev. Mr. Hewitt, of Conn., Agent of the American Society for the Promotion of Temperance. The gentlemen present unanimously pledged themselves to that Society, that they will use all their exertions in carrying out to effect their benevolent plans for the benefit of mankind.

Temperance.—The students of the Theological Seminary at Princeton, have formed a voluntary society on the "great principle of perfect abstinence from all spirituous liquors."

Temperance.—April 29th, a society was formed in Spottsylvania Co. Va., for the promotion of temperance; and the business appears to have been undertaken with much spirit.

Lotteries.—The managers of the Brattleboro' Lottery advertise that they lost something by their last Class, on account of untimely tickets. We are glad to hear it. If we mistake not the signs of the times, they will lose yet more if they attempt to draw another. At the last drawing at Brattleboro' it was calculated there were at least one thousand people present, among whom we are informed, a large number of ladies were seen.—Vt. Chron.

## ELECTION WEEK.—Religious Anniversaries.

MONDAY.  
American Education Society: Directors in Hanover Vestry, at 10 A.M.—Society for business, same place, 4 P.M.—Report and Addresses, in Hanover Church, at half past 7 P.M.

American Tract Society: Meeting for business at Hanover Vestry, 6 P.M. [See Wednesday.] TUESDAY.

Massachusetts Missionary Society: Trustees, at Hanover Vestry, 9 A.M.—Society, for business, same place, 10 A.M.—Sermon, by Rev. CALVIN HITCHCOCK, at Old South Church, half past 7 P.M. Collection.

Society for Promoting Christian Knowledge: Meeting for business, at the Hall of the Massachusetts Bank, 3 P.M. [See Wednesday.]

Pastoral Association: Sermon, by Rev. Dr. PORTER, at Park street Church, 4 P.M.—Society, for business, immediately after.

Evangelical Tract Society: Meeting for business, at Dea. E. Lincoln's, 3 Myrtle Street, 4 P.M.—Sermon, at the Rev. Mr. Sharp's Meeting-house, Evening, by Rev. H. JACKSON. Collection.

## WEDNESDAY.

Prayer Meeting: in Park St. Church, 5 A.M. Massachusetts Baptist Missionary Soc.: Meeting, for business, Rev. Mr. Grosvenor's Meeting-house, half past 8 A.M.—Sermon, same place, half past 7 P.M. Collection.

Society for Promoting Christian Knowledge: Sermon, Park St. Church, by Rev. S. GREEN, half past 9 A.M. Collection.

Massachusetts Sabbath School Union.—Meeting for business in Park-Street Vestry, 11 A.M. [See Thursday.]

Election Sermon: at Old South Church, 12 A.M. by Rev. Prof. STUART.

Massachusetts Baptist Charitable Society, for the relief of widows and children of deceased Baptist Ministers: Meeting, for business, at the Rev. Mr. Grosvenor's Meeting-house, 12 A.M.

Convention of Congregational Ministers: Meeting for business, at the New Court-House, 5 P.M. [See Thursday.]

American Tract Society: Report and Addresses at Hanover Church, half past 7 P.M. Collection.

## THURSDAY.

Prayer-Meeting: in Park St. Church, 5 A.M. Convention Sermon: in Brattle St. Church, by Rev. Dr. ABOTT, of Beverly, 11 A.M.

Mass. Sabbath School Union: Report and Addresses, Hanover Church, half past 8 P.M.—Collection.

Society for Propagating the Gospel: Meeting for business, in the Hall of Mass. Bank, 4 P.M.

Auxiliary Foreign Missionary Society of Boston and vicinity: Report and Addresses, in Hanover Church, half past 7 P.M.—Collection.

N. E. Conference Miss. Soc. Report and Addresses, Chapel in Bromfield Lane, 7 P.M.

## FRIDAY.

Prayer-Meeting: in Park St. Church, 5 A.M. Prison Discipline Society: Meeting for business, in Hanover Vestry, 3 P.M.—Report and Addresses, in Hanover Ch., 4 P.M.—Collection.

OTHER MEETINGS.  
Am. Academy of Arts and Sciences: at the Athenaeum, on Thursday, 11 A.M.

Mass. Medical Society: at the Athenaeum, on Thursday, at 3 P.M.

Mass. Society for the Suppression of Intemperance: Meeting for business, in the Vestry of Federal St. Chh. Thursday, at half past 6 P.M.

Public Address, in the Fed. St. Chh. same evening, half past 7, by C. SPRAGUE, Esq.—Collection.

N. E. Society for the Promotion of Manufactures and the Mechanic Arts: Thursday, 7 P.M. at the Exchange Coffee-House.

RELIGIOUS SUMMARY.

Schools in India.—The 8th annual report of the Calcutta Baptist Miss. Society, published in the autumn of 1826, states the following remarkable fact. "A great number of rich natives have lately established gratuitous schools in their own houses for the children in their immediate neighborhood, to which their parents naturally send them, both for their greater convenience, as well as to gratify those by whom these schools are supported." This shows that they have learned the value of education from mission schools, and that light is rapidly rising on their gross darkness.

Persecution.—From a speech of Dr. Lushington in the British-House of Commons it appears, that the Methodist Missionaries in Jamaica have suffered violent persecution from the planters. Towards midnight after last Christmas day, the house of Mr. Radcliffe and the Meeting-house near it were attacked by a mob with horse pistols and muskets, and 14 musket balls were fired into the house. Mr. R. and his family narrowly escaped with life. These outrages were evidently excited by the inflammatory language of Mr. Brydges, an Episcopalian clergyman, on the preceding day. A company of militia was on guard near the spot, but afforded no protection.

Moral Wastes.—At the annual meeting of the Western Domestic Missionary Society, comprising the western part of the state of New-York, the Rev. Mr. Brown offered the following. Resolved, that the situation of one hundred and three towns within the territory assigned to the operations of this society, containing one hundred and seventy thousand souls, in which churches are either unsupplied or unorganized, demands the prayers and aid of the Christian public.

Tracts.—The Auxiliary Tract Society of Richmond, Va. held its first annual meeting, May 9. Bishop Moore was elected President. Receipts of the year, \$99.60. The distribution amounted to 300,000 pages. The Directors mention the recent hopeful conversion of two young men, whose minds were first awakened by means of Tracts; and say that distributors have often found them gratefully received, where they expected revilings.

The Hon. D. Waldo, of Worcester, has presented to the Calvinist Church and Society in that town, the Meeting-House in which they worship, and a donation of Five Thousand Dollars, both as a Permanent Fund, the income of which is to be appropriated to the support of the Gospel Ministry in said Society.

Sabbath Schools.—The Secretary of the Vermont S. S. Union, has received official notice of the formation of six Auxiliary Unions. They are in Chester, Hartford, Thetford, Braintree, Peacham and Enosburgh.

Winter Schools.—The Rev. J. Hopkins, of New-Haven, Vt. states, that 3 sabbath schools have been continued through the winter. The smallest of these has not been lately examined, but is known to be in a flourishing state. One of these commenced the quarter with 153 scholars, and closed it with 180 scholars; average attendance through the quarter, 110. Some of them have been anxious, and more than one hopefully born again; while the teachers have heard the serious and feeling exclamation "I am a great sinner," from the lips of children. The third school had but 55 scholars previous to the commencement of the quarter; it then began with 40, and regularly increased, the average attendance being not less than 45. These are the results of the experiment among a scattered population, and during an inclement winter. Some children walked more than two miles.

ordinations, &c.  
In this city, on Sabbath evening last, the Rev. HERVEY HAYES received ordination as an Evangelist. Introductory Prayer by the Rev. B. W. Wines; Sermon, from Isa. 60: 8, 9, by the Rev. L. Beecher, D. D.; Consecrating Prayer by the Rev. W. Fay; Charge by the Rev. W. Jenks, D.D.; Fellowship by the Rev. E. Beecher; Concluding Prayer by the Rev. S. Green.—Mr. Hayes is appointed Chaplain of the U. S. Ship Raker, which will leave this port in a few days, for the Mediterranean. The introduction of an evangelist minister on board a man of war, into a congregation of five hundred souls, is an event of no ordinary importance; especially as we learn that the Secretary of the Navy will in future require that all Chaplains in the service be regularly ordained.

On Monday, the 21st ult., the Rev. DAVID OLIVER ALLEN was ordained, at Westminister, Mass., to the sacred office of a Missionary to the heathen. The introductory prayer was offered by the Rev. Mr. Clark, of Westminister; the Sermon was preached by the Rev. Dr. Woods, of the Theological Seminary, Andover, from 1 Tim. ii. 7, 8; the Consecrating Prayer was offered by the Rev. Mr. Chittenden, of Philadelphia; the Charge was given by the Rev. Mr. Mann, of Westminister; the Right Hand of Fellowship was presented by the Rev. Mr. Phillips of Princeton; an Address was made, principally by the Rev. Mr. Bardwell, of Hallowell; and the Concluding Prayer was offered by the Rev. Mr. Perkins, of Royalston. Mr. Bardwell's Address was principally occupied with a description of Bombay as a field of missionary labor. Mr. B. was attached to that mission more than five years.

On Wednesday, the 18th inst. the Meeting-house was recently erected by the Congregational Church in Hanover, Mass. was dedicated to the service of the One God, Father, Son, and Holy Spirit; and the Rev. ERIC SMITH, late of Poultney, Vt. was installed Pastor of the church. The services were as follows: Introductory prayer, by the Rev. Mr. Tyler of Weymouth; Selections of Scripture and dedicatory prayer by the pastor elect; Sermon by Rev. Mr. Jewett, of Andover; Charge, by the Rev. Mr. Thomas of Abington; Fellowship of the churches by the Rev. Mr. Colburn of Abington; Address to the church and congregation by the Rev. Mr. Perkins of Braintree; and concluding prayer by Rev. Mr. Pickett of Colchester.

At Lanesborough, Mass. May 21st the Rev. HENRY B. HOSKINS was installed over the Congregational Church in that place. The introductory Prayer was offered by Rev. Mr. Field of Stockbridge; Sermon by Rev. Charles Walker of Rutland, Vt.; Consecrating Prayer by Rev. Dr. Shepherd of Lenox; Charge to the Pastor by Rev. Dr. Hyde of Lee; Right Hand of fellowship by Rev. Mr. Dwight of Richmond; the address to the People by Rev. Mr. Jennings of Dalton; Concluding Prayer by Rev. Mr. Dorrance of Windsor.

At Shiloh, Adair Co. Ohio, on the first week in April, Rev. SAMUEL WILSON was ordained as pastor of the Presbyterian church. Sermon by Rev. John Howe, from 1 Tim. 4. 16.

On the 18th of March, Mr. ANNE P. CLARK, from Southwicks, Mass. was ordained pastor of the Presbyterian church and congregation in Preble, Cornwall Co. N. Y. Sermon by Rev. Mr. Mills, of Petersburg.

April 25th, 1827, the Rev. JOSEPH H. BREEK was installed pastor of the church and congregation in Andover, Ashtabula county, Ohio. The Rev. Giles H. Cowles, D.D. offered the introductory Prayer; Rev. B. Coo preached the Sermon; Rev. J. Badger offered the installing Prayer; Rev. E. T. Woodford gave the Charge to the candidate; Rev. P. Pratt gave right-hand of Fellowship; Rev. J. W. Curtis addressed the people, and Rev. H. Smith offered the Concluding Prayer.

SECULAR SUMMARY.

FOREIGN.

English Ministry.—Late advices state that Mr. Caning has formed his cabinet as follows: Sir John Copeley, Lord Chancellor; Lord Grenville, For. Secretary; Mr. Robinson, (created a peer, with the title of Lord St. Albans), Colonial Secretary; Mr. Huskinson, Home Sec. (not certain); Lord Dudley & Ward, Privy Seal; Lord Carlisle, Lord Lieutenant of Ireland; Duke of Devonshire, Lord Chamberlain; (not certain); Lord Bessley is allowed to come back and be called, after he had resigned; and the Marquis of Anglesea is likely to be appointed Master General of the Ordnance.

The two golden medals, of the value of fifty guineas each, placed by the king of England at the disposal of the Council of the Royal Society of Literature, to be adjudged to the authors of works of eminent merit, have been lately awarded, for the year, to Sir W. Scott, and Mr. Southey.

By the ship Monmouth, from Philadelphia, from Montevideo, we learn that a battle had been fought between the Patriots and Brazilians, in which the latter were defeated with considerable loss, and their army put to flight. Commodore Brown had also captured one of the Brazilian squadrons.

Emigration.—The Quebec Gazette says, "The number of emigrants who have already arrived at this port is about 1500, and preparations both from Ireland and Scotland, were making at the commencement of April for the embarkation of thousands. From Ireland thousands are coming out on their own account. Government have given information that 16,000 will be immediately sent out at its expense. We suppose that 25,000 emigrants will arrive here this season."

Disastrous Shipwreck.—The Rob Roy, from Ireland for Quebec, was wrecked at L'Islet, about 50 miles from the latter port. She had 15 emigrants on board, 29 of whom perished, viz. 8 men, 2 women and 19 children. The officers and crew escaped. One man lost his wife and 3 children; another, 3 children out of 4. The survivors lost their property.

DOMESTIC.

Representatives in Boston.—At the second trial in this city on the 17th inst. not one person was chosen. It was then too late for another meeting to be called. Boston therefore will be represented by 3 gentlemen only, though entitled to send 56.

The official list of Votes for Senators in this Commonwealth is published. It appears there are nine vacancies, viz. 4 in Suffolk, 2 in Bristol, and 1 each in Worcester, Hampden, and Franklin.

Election in Vermont.—The following gentlemen compose the Council of Censors, just elected in Vermont, to decide on a revision of the constitution of that State: Leonard Sargent, Daniel Kellogg, Asa Aiken, Noah Noble, Jr. Jed. H. Harris, S. S. Phelps, E. P. Walton, W. A. Griswold, John W. Dana, Wm. Howe, Bates Turner, Wm. Gates, Joel Allen.

Springfield voted \$2500, on Monday, towards the erection of a building for the use of a High School, under the new statute. It is to be built of brick, on Union street, near Mr. Charles Stearns' house. There was previously granted the sum of \$300 towards supporting the school. We suspect no town renders earlier obedience to the law, than Springfield.—Journal.

Public Schools in New England.—The annual income of the public school fund in Connecticut is \$72,000; the amount raised annually by the people of New Hampshire for the same purpose without the aid of a fund is \$90,000. In the city of Boston the expenditure during the last year for the usual common schools was \$58,000; in Salem about \$12,000; in Portsmouth, N. H. about \$6000.

Portsmouth Journal.

Appointment.—James Mitchell, to be U. S. Marshal of Connecticut, Vice Hall, deceased.

The Sloop of War Lexington, Capt. Booth, has sailed from New York for the Mediterranean.

The Virginia and Baltimore Conferences of the Methodist Church, have passed resolutions, approving the objects of the Am. Colonization Society; and have engaged on their preachers to make collections in aid of its funds on a Sabbath near the next anniversary of independence.

A new Academy has been opened lately in the flourishing village of Haverhill, Ms. It was dedicated the 1st inst, by a public address from the Hon. Mr. Saltonstall of Salem.

Mr. Richard W. Drown has presented a handsome clock to Rev. Mr. Dismick's Society, which is placed in front of the Orchestra.

Aid to the Greeks.—The ship Six-Brothers, Lee, sailed from New-York, on the 12th inst. with a cargo of provisions, collected by the committees of that city and Albany for Greece. We learn that a vessel will be despatched from this port shortly with flour, beef, &c. for the Greeks.

The young Count de Lillers has arrived at N. York from France. He is the only son of the Marquis de Lillers, and a great friend of Gen. La Fayette. He has come out expressly to make the tour of the U. States, after which he intends to visit Mexico and Colombia.

The Hatchet and Courier, publishes the death of John Dunn Hunter, author of "Hunter's Narrative." "He was murdered by an Indian."

Brown University.—The Providence American states, that an important and highly beneficial change has been effected in the discipline and course of instruction in this College; and a corresponding change in the habits, propensities and deportment of the students. The new President (Mr. Wayland) has been in the discharge of his duties but three months, and it is confidently anticipated that but a short time longer will be requisite to bring this Institution to an elevation which will not suffer by comparison, in regard to the means it will afford for acquiring a classical education, with any other in the union.

The mineral spring, lately opened in Albany by Messrs. Royd and McCulloch, continues to excite a good deal of attention—being visited by many ladies and gentlemen of the city.

A Brewery, on an extensive scale, is about to be established in the neighborhood of Taunton, Ms.

On Sunday the 13th inst. was a serious fire at Ballston-Spa. The sufferers are Mr. Herriek, loss of house, barn, furniture, \$4000; insurance \$300. Mr. Jack, dwelling burnt, lost about \$400. Mr. Green, Henderson, an occup



## POETRY.

From the Christian Mirror.

"Only one pool—I am a poor Israelite."—*John at Shinar.*

O, beg no more—for thou wilt fail,  
Go home, go home poor Israelite,  
Go to thy low despised abode,  
To thy low despised abode,  
So very long thy tears have flow'd,  
Thou art so woe'd to misery,  
Thou scarcely fellest sorrow now,  
Go to thy dreary dwelling, go.

Thine eye is wet, thy cheek is pale,  
Thou lookest sad, poor Israelite,  
We think of what thy fathers were,  
Ah! thou dost think about them too,  
They habited a city fair,  
A wretched, friendless wanderer, thou;  
They had their songs, but thou wilt fail,  
Alas! poor sorrowing Israelite.

Nay—tell not of thy raiment old,  
Poor Israelite must hear the cold,  
And tell not how the light divine  
Which us'd to guide thy father's way,  
Hath ceased about thy path to shine,  
For thou must be content to stray,  
For wanderer's expect not we  
Have any hearts to feel for thee.

Tell not of thy forgotten song,  
Or harp upon the willow hung,  
Tell not how thou dost hear them all,  
The frown, the sneer, the taunting jest,  
Tell not of tears which, nightly, fall  
When other mourners are at rest,  
We know thy sorrows will not fail,  
Alas! poor sorrowing Israelite.

In vain, poor fallen one, thou call,  
We love thee, heed thee not at all,  
We have not one—no pool—to spare,  
To teach thee of that blessed care,  
Who would for all thy sorrows care,  
Who would for thy wandering feet reclaim,  
—Yet Jesus, Jesus loves thee still,  
Lost as thou art, poor Israelite.

G. E. A.

*Byron's Testimony for the Bible.*—The following lines were written by Lord Byron, a short time before his death, on the blank leaf of a Bible. A record of the convictions of such a man on this interesting subject, and prepared at such a time, is full of important instruction.

Within this awful volume lies  
The mystery of mysteries—  
Happiest they of human race  
To whom (thou) God has given grace  
To read, to hear, to hope, to pray,  
To lift the latch—to force the way;  
And better had they ne'er been born  
Than read to doubt, or read to scorn.

## GENERAL MISCELLANY.

## AMHERST COLLEGE.

Wishing this Institution all desirable success, and having much confidence that a more practical education than that commonly given will be more useful in many instances, we are happy to find that an alteration has been made in the course of study, and an "Outline" of which has just come to hand. Our readers may recollect the statement of a plan, which the Faculty had submitted to the Trustees, in our paper of Jan. 12. A portion of that plan has been adopted, of which we quote sufficient to give a clear and full view of the new arrangements. It is thus introduced by the Trustees.

"In consequence of the demand, which is at the present time made by a large portion of the public, for the means of an elevated and liberal education, without the necessity of devoting so much time to the study of the Ancient Languages, the Trustees have authorized the establishment of two parallel courses of study; in one of which Ancient, and in the other Modern Languages and Literature receive particular attention. In the other respects the courses coincide, corresponding with the system adopted generally in the colleges of New England. In those studies in which they coincide, both divisions will receive instruction in company, and they will graduate together at the termination of the four years' course. This system is expected to go into operation at the commencement of the ensuing collegiate year.

The requisites for admission will be the same for all, as a knowledge of the elements of Greek and Latin will be of great practical importance, in the subsequent study of the Modern Languages, and of Natural History."

*Studies Preparatory:* Cicero's Select Orations, Clarke's Introduction to the making of Latin, Virgil, Sallust, Greek Testament, Græca Minora, Geography, Eng. Grammar, Arithmetic. At Commencement, 1828, and after, *Algebra* will be required, and *Jacob's Greek Reader*, and the *Four Gospels in Greek*, instead of the *Minoræ & Testament*.—*Freshmen:* Day's Algebra, Playfair's Euclid commenced, Porter's Analysis of Delivered, (a) French commenced, (a) Book-Keeping by double entry, (a) Lectures on the Philosophy of Arithmetic, a weekly Rhetorical Exercise,—Declaration or English Composition. —*Sophomore:* Euclid concluded, Day's Mathematics, 2d, 3d, and 4th parts, Dutton's Mathematics commenced, Woodbridge's Geography, Hedge's Logic, Jamieson's Rhetoric, Chronology, (b) French continued, (b) Spanish commenced, (b) Practical Mathematics, (b) Naval and Military Tactics, (b) Drawing. —*Junior:* Dutton concluded, Enfield, Webster's Chemistry, Cleveland's Mineralogy, Locke's Botany, Tytler's History, Paley's Natural Theology, and Evidences, (c) French and Spanish. (c) Application of Sciences to the Arts, (c) Architecture, (c) Civil Engineering, a weekly Rhetorical Exercise. —*Seniors:* Blair's Rhetoric, Stewart's Philosophy, Say's Political Economy, Anatomy, Butler's Analogy, Paley's Moral Philosophy, (d) Modern Languages or Mathematics, at the option of the student, a weekly Rhetorical Exercise, Theological Lectures by the President.

*Courses of Lectures* will be delivered on Chemistry, Mineralogy, Botany and Geology, Natural Philosophy, Rhetoric and Oratory, (e) English and American History and Literature, (e) Present Political condition of the World, and especially of the American Continent.

The above are the studies of the new course. The studies with references, (a, b, &c.) are peculiar to the new. Parallel with these, the following pertain to the old course: a, a, Livy, Horace commenced, Adam's Antiquities, and Græca Minora commenced; b, b, b, b, Horace concluded, Cicero de Off. and de Orat. commenced, Gr. Maj. continued; c, c, c, De Orat. concluded, Tacitus, Gr. Maj. continued; d, Hebrew or Gr. at the option of the student; and e, Lectures on Gr. and Roman Literature.—All studies not marked with references, are common to both courses.

This outline is not intended to be perfectly full and accurate. Text books have not been determined in all cases. It is designed that there shall be the same number of recitations, and the same quantity of instruction in each course. All

the students will attend all the Lectures; but examinations in them will be confined to those for whom any given lecture is specially intended. Attention to the Latin Language may be substituted for the Spanish, in the cases of individuals who desire it. Students belonging to one course, may be permitted to attend to particular studies in the other course, if the Faculty think best.

*Amherst Academy*, a strictly classical Institution, and having 3 instructors and 80 students, is situated in the same village.

## RELIGIOUS SOCIETIES.

The following is a reasonable monition, not only for Connecticut, but for Massachusetts; not only in reference to Clerical Associations, but to all our public religious anniversaries. We think the remark concerning the sermon, that it should be "a good instead of a great discourse," is worthy of being pondered long and in the most solemn manner. We have often wished, on these occasions, we could see more of Peter and Paul, and less of the artificial orator.—The article appeared in both the religious papers of Connecticut, last week, and refers to the *General Association* of that State.

"One who feels an interest in the meetings of that body, and is desirous to have them rendered as respectable as they can be, begs leave to make a few suggestions on the subject.

1. Let all the delegates endeavor to go to the meeting in the spirit of a revival. It is confidently believed that if they would do so they would be instrumental both of kindling a holy fire in the place of meeting, and of giving to each other's graces such a stimulus as would enable them to go home refreshed, and prepared in spirit to receive the blessings of God.

2. Let them bring communications on the state of religion, drawn up in the spirit of a revival. It is hoped that these narratives will in some way or other form a part of the public exercises of the occasion, that all who attend may learn the state of Zion, and be excited to mourning or rejoicing.

To make these as interesting as possible, let them be very full of statistical facts, respecting the associations and the churches, their numbers, increase, diminution, supplies, prosperity, decline, discipline, charity, Sunday schools, Bible-classes, revivals, &c.; but let these be given in tables, so as to be very brief. Then let particular and striking incidents be related, and accompanied with suitable reflections; the whole brought within the compass of four, six or twelve minutes reading.

3. To prepare the way for this, let the meetings of the district associations be rendered as deeply interesting as possible. I would propose as one means of this end, that the members should make it a point aimed at, to promote a revival in the place of meeting, let the church observe the day in fasting and prayer for that object. Let the sermon be a good instead of a great discourse—a revival sermon; and let the Association take an opportunity to convene the church and address them, and pray with them for a revival.

4. It is then respectfully proposed that the several Associations should recommend to the churches to make the day of meeting of the General Association (the third Tuesday in June), a day of special prayer, that the spirit may be poured out upon that body, and that every member may come home full of faith and of the Holy Ghost."

## TEMPERANCE DEPARTMENT.

For the Boston Recorder and Telegraph.

## ABSTINENCE.

MESSRS. EDITORS.—As the work of reformation in regard to intemperate drinking proceeds, it is important that interesting facts, relating to its progress should be made known. With this view the following statement of what has been done in the town of Lee, is forwarded for insertion in your useful paper.—On the day of the state Fast in April, previous notice having been given, a collection was taken up to aid the Society for the Promotion of Temperance; after which, a meeting of the inhabitants was proposed, for the purpose of their conferring together on the subject of taking a stand, and adopting some measures to resist the growing evil. The meeting was fully attended, and by people from every part of the town, embracing farmers, merchants, mechanics, and those connected with manufacturing companies, as well as those who are depending on these classes of citizens for employment. At this meeting there was a free interchange of sentiment and feeling, and it appeared there was but one voice on the subject. Uncommon interest was excited. No society was formed, because it was thought a more salutary influence might be exerted and greater good effected in community, without having recourse to this method. But all agreed to abstain from the unnecessary use of ardent spirits, and by their influence and all the means in their power, to promote temperance. They gave each other a pledge to this effect, by rising from their seats, when the question was proposed to them, whether they would do it. Not one in the assembly dissented. The good effects of this effort and agreement are already visible; for where a barrel of rum was sold one year ago, there is not now a single gallon.

For the Boston Recorder and Telegraph.

## HINTS TO MY NEIGHBORS.

The season of the year is now approaching, in which most laboring men and others, if they follow their former customs, will make free use of ardent spirits. This is a deep rooted and wide spread habit, the force of which is powerful. Much has been said; many able essays, and useful remarks have been published, upon the sin of intemperance. From the pulpit too, the alarm has been sounded and reiterated. The present and future condition of drunken individuals, families, and societies, with all the attendant evils, have been represented in a shocking, though just point of light. The use of ardent spirits has been forbidden, and the awful consequences urged as a powerful reason for this prohibition. All this has been done principally by professional gentlemen, who do not labor with their hands to support themselves and families. This is perfectly understood, and the remarks which are made by men of business and the cultivators of the soil, are entitled to some notice. They say, the mode of living which is proposed, recommended, and urged upon us, is not practicable. Ministers of the Gospel, and other public characters, have little bodily exercise, and therefore do not need ardent spirits; but we labor hard, and must have them, to enable us to bear the heat and burden of the day. Such is the language we often hear, from those who are considered temperate, sober men. This point claims particular attention. In my judgment there is a defect in most of the sermons I have heard, and essays I have read, upon this subject. Men must not only be convinced, that they are pursuing a wrong course, but be directed in the right way. If we tell those who have long been in this practice to drink no more, we can hardly hope for success, unless we recommend something to be taken as a substitute. Now, what shall we say?

I do not hesitate to recommend entire abstinence from all distilled spirits, as a beverage. I cultivate the soil, and do know by personal experience, and from long and critical observation, this is practicable; and the way to promote health, and accomplish the most labor in a year. To speak in general terms, I would say, drink less and eat more frequently. In the warm part of the year, we should eat as often as we feel a faintness at the stomach; and drink cider, cider and water, milk and water, small beer, strong beer, and in haying time a little American, or imported wine. Some of these may be rendered more palatable and healthful by the use of molasses and ginger. This is my plan of living. The idea, that laboring men must drink ardent spirits is absurd; and entertained by those only, who are slaves to a ruinous habit. Let them take wholesome food, as often as a faintness occurs, and they will learn the whole secret. In distilled liquors there is no nutriment; and nourishing meat and drink are the substitutes, which I earnestly recommend to all my fellow men. I can smile at these remarks from a rustic; but I am confident my scheme of living is a good one. Try it twelve months, and you will think with me. Had it been adopted and strictly adhered to, by all in the United States forty years past, it would have prevented many tears, many sighs, many heart-achings, many quarrels, many lawsuits, many untimely deaths, the ruin of numerous families, and the reproach which now lies upon us of being a "nation of drunkards."

OBSERVER.

For the Boston Recorder and Telegraph.

## THE COFFIN AND THE GRAVE SHOULD SPEAK.

MESSRS. EDITORS.—I wish to ask you and your readers, if you do not think the coffin and the grave would often speak alarm and conviction to the living, if a wicked and indecent custom did not prevail at funerals, in some parts of our country; one which destroys their solemnity and moral effect. I mean the use of spirits. I say this custom is wicked and indecent. Wicked, because all unnecessary use of spirits is wicked; because it teaches children and youth that it is very important to drink on all special occasions; and because it wholly unfits the mind to receive the solemn lessons, which the coffin and the grave are reading. It is indecent, because common sense forbids, that the house of mourning should be made a house of feasting; that the solemn chastened feeling which death awakens in the living, should be destroyed by the intoxicating cup; and that men should tipple over the ashes of the dead. It is wicked and indecent too, on account of its incongruity with the funeral services. There are prayers, a solemn address to the living, and often a sermon. What use can it be to preach the gospel to men, and before they leave their seats, convert the sanctuary into a dram-shop, where some are allowed to tipple to intoxication? Some of your readers will start at this thought. Three years ago, I should have considered it an outrage on the common sense and decency of mankind, that could no where be tolerated. But I have seen it, again and again. Drunkards have little regard to the decencies of time and place. They will tipple, if permitted, in the house of death, and over the very coffin.

I hope every minister of Christ, and every man of sense will set himself forthwith to banish this custom from the land. I hope the society for the Promotion of Temperance will not overlook it. They have a great work to accomplish, but I believe God will give them strength equal to their duty. Their hands will not long be feeble, nor the number of their helpers small. Friction will spring up, in every part of the country. In some places, even where Satan's seat is, some begin to talk of reform; and some actually have reformed.

On this subject, let reformation begin at the house of God. Let the use of spirits be banished from ordinations, from associations, from funerals, from Christian circles, and Christian families. Then the church will be prepared to act with mighty power. She will be like an army with banners, and nothing can withstand her march.

PHILO.

## CARDS.

The Subscriber gratefully acknowledges the receipt of Thirty Dollars, presented by Ladies of his Society, for the purpose of constituting him a Member for Life of the American Bible Society.

The subscriber gratefully acknowledges the receipt of Twenty Dollars from Ladies in his Parish to constitute him a life member of the American Tract Society. May this "token of respect" be a means of rendering him a more affectionate Pastor; and may their reward be that of the righteous.

ALBERT B. CAMP.

Amherst, May 5th, 1827.

## BAPTIST CHARITABLE SOCIETY.

The Annual meeting of the Massachusetts Baptist Charitable Society for the Relief of Widows and Children of deceased Baptist Ministers, will be held at the First Baptist Meeting House in Boston, on Wednesday the 30th inst., at 12 o'clock, at noon: for the choice of officers and such other business as may come before them.

E. NELSON, Sec'y.

## PASTORAL ASSOCIATION.

The Annual Session before this body will be preached in the Park Street Church at 4 o'clock, P.M. of Tuesday the 29th inst., the day preceding the General Election, by the Rev. Dr. PORTER of the Theological Institution at Andover; immediately after which the Association will meet for business.

Gratuities or provision will be made for the members who may desire, as hereunto, and information concerning it may be obtained by calling at Dr. Abner Phelps's, Congress street, opposite the Post Office.

By Order of the Committee of Arrangements.

WARREN FAY, Chairman.

## THE AMERICAN EDUCATION SOCIETY.

Will celebrate its eleventh anniversary on Monday evening the 28th inst. in Hanover Street Church, Boston, at half past 7 o'clock when the Report will be read, and several addresses delivered. The members of the Society are requested to meet at the vestry of Hanover Church at 4 o'clock in the afternoon, for the election of officers, and for the transaction of other important business. The Board of Directors are notified, that an adjourned meeting is to be held at the same place, at 10 o'clock in the morning.

B. B. WISSER, Clerk.

## MASSACHUSETTS MISSIONARY SOCIETY.

The Annual Meeting of the Massachusetts Missionary Society, will be held in the Vestry of Hanover Church, Boston, on Tuesday, the 29th inst. at 10 o'clock A.M. to hear the Report of the Trustees, to choose officers for the year ensuing, and to transact any other business that may come before the Society.

The Board of Trustees will meet, in the same place, at 9 o'clock A.M. on the same day.

At half past 7 o'clock, in the evening of the same day, a sermon will be delivered in the Old South Church, by the Rev. CALVIN HITCHCOCK, after which a collection will be taken to aid the funds of the Society.

BROOKS EMERSON, Sec'y. of the M. M. S.

## HALL'S MISCELLANIES.

JAMES LORING No. 132 Washington Street, has for sale, *Polemical and other Miscellanies*, consisting of articles originally inserted in the London Eclectic Review, and an Apology for the Freedom of the Press. From the seventh London edition.

Extract from the Western Recorder.—To think of passing commendation upon the writings of Robert Hall, at this late day, is perfectly idle. It would be like telling our readers that Chalmers is a fine sermonizer, or Campbell a beautiful poet.

Extract from another notice.—Johnson once said: "if one wishes to write well, let him give his days and nights to Addison's pages." I should much prefer Robert Hall for a model. The present work will sustain his high reputation.

N. E. French's Guide to Scripture Study—Gaston's Collection of Letters of Scripture, arranged according to the subject—*Ridley's Dictionary*. May 18.

## SPELLING BOOKS.

HOLBROOK & FESSENDEN, Brattleboro', Vt.—Continue to publish and offer for sale, WEBSTER'S SPELLING BOOK, wholesale and retail. This is the best edition now in the market.

To those who prefer Walker's system of orthography and pronunciation, they offer

## COBB'S SPELLING BOOK.

entitled "A just standard for pronouncing the English Language," &c. This is emphatically a spelling (not reading) book, and is conformable in spelling and pronunciation strictly to the principles of J. Walker, as the literary standard of our country. No other Spelling Book published in the Union, has been conformed to these principles, although many have assumed them as their standard. To prove its superior merits over any now in use a comparison is invited with Bentley, Marshall, Sears, Cummings, and all the thousand and one unimproved ones.

Marshall has copied many of Webster's tables verbatim, and nearly all the difference between the two Spelling Books is that he has added to Webster's orthography Walker's orthography, so that it agrees with neither Webster's nor Walker's Dictionary. The inquirer will find by examination that the tables in Marshall correspond with those in Webster in number, in the words, spelling, and every other material point, so that the publisher recommended it by stating that it will class with Webster. Why then not use Webster. If you use Marshall you must have all Webster's errors and numerous variations from Walker. Where then is the boasted improvement? The following observations will show. See Table XXX. p. 81, which is a list of words preceded by this rule—Words in which *ci*, *ti*, *si*, and *ci* are pronounced as *ci*, *ti*, *si*, and *ci*. In this table are these words: *per-she-na-cious* and *per-she-len-tial*. In table XXXII. pp. 83 and 84, the rule at the head is, "*ci* and *ti*, when each forms a syllable, are equivalent to *sh*." &c. Under this rule Marshall places *ad-ven-tu-ous*, *ar-ti-ficial*, *poli-ti-cian*, *par-ti-tion*, *ar-thi-me-ti-cian*, *posi-tion*, *math-e-ma-ti-cian*, and many more. According to the rule it would be, *ad-ven-the-tious*, *ar-the-ti-cian*, &c. Does Mr. Marshall suppose this is proper instruction to make our children (according to his rule) *poli-the-cian*, *ar-thi-ma-ti-cian*, *math-e-ma-the-cian*, &c. or that such instruction will not prove, if not *per-she-na-cious*, at least an *ar-the-ti-cian* between good English, and the language he teaches. Mr. Marshall has no rule for the sound of the consonants. For the necessity of these sounds being given, take the letter *n*, which has two sounds, one as in *man*, and another as in *hang*, *think*, &c. He has entirely overlooked this second sound of *n*, and the words wherein it occurs are mingled with regard in his tables. See pp. 21, 25, 27, 29, 31, 32, 24, 36, 38, 43, 45, 53, 54, 91, 116. How is the pupil to know that *n* has two sounds and is not *ng*? that *n* can be the sound of *h* in some words? that *n* has four sounds? that *n* has three and sometimes sounds like *sh*?—Children are not critics and cannot correct these errors.

SEARS professes to follow Walker scrupulously. His rule, p. 11, is, "artificial unaccented syllables, distinguished by a period being placed at the end, must be pronounced long, as *ex-cite*, &c.; all others short, as *no-tice*, &c." Ten how shall we pronounce *up-ur*, p. 57, *up-ur* or *up-rare*; *por-celain*, p. 69, *por-celane* or *por-cel-ine*; *inter-view*, p. 72, *in-ter-vi*, *in-ter-vi*, or *in-ter-vi*; *Monday*, p. 5, *Mon-day*, or *Mon-de*, &c. As all the vowels are in Roman we have no means of judging. He says, *gh* is generally silent at the end of words, or syllables, or when followed by *t*. How then can we know that *gh* is silent in *rough*, *weight*, &c. or that it is pronounced like *f* in *rough*, *rough*, &c. whose letters are in all cases in Roman whether silent or not? "*gh* lengthens the preceding vowel." Does it in *rough*, *rough*, &c. "*L* between *a* and *n* is silent." Is it in *rain*? How are we to know that *l* is silent in *calves* and *half*, &c. "*ph* is silent in *salute*, (as he makes no distinction) except 'the dim light of nature.'" In the numerous testimonies *ery* and *ory*, he has placed the *r* in the last syllable *precisely like Webster*, and has thereby given *e* and *o* their long sound agreeably to Webster, instead of a short in accordance with Walker. He has also varied from Walker's Dictionary in spelling, pronouncing and accentuating many words, and in some cases he has introduced variations singular, not to say ridiculous, in his in every case, which he deviates from Walker, "whose pronunciation is scrupulously followed," perfectly agreed with Webster, of whom he speaks so dimly in his preface!

Bentley, Cummings and others have committed similar errors. While such systems as these are put into the hands of youth, we must expect the vexation of learning and unlearning lesson after lesson.—But not to dwell upon the defects of others, some of the merits of Mr. Cobb's Book will be stated—and we defy any one to show a variation from the true Dictionary of Walker. The spelling lessons in Mr. Cobb's book comprise 12491 words taken from Walker's Dictionary, and about 260 words marked with an asterisk (\*) which are used by correct writers and speakers and not found in Walker—in all 13091.—Sears contains 6888; Marshall 6780; Cummings and others about the same number.—Cobb's therefore contains more than twice as many words as any other spelling book now in use. The omission by other authors of valuable words used in common conversation (and writing) a very important consideration) and the insertion of extraneous matter, such as extensive reading lessons, containing words not in the spelling lessons, thereby rendering them *reading* rather than *spelling* books; together with systems of arithmetic, &c. has had a very injurious tendency.

The key to the pronunciation is simplified, plain, and more fully illustrated than in any other book. The Alphabet is organized in an improved manner; the vowels, being simple sounds, are placed first; those consonants which are followed by a vowel to convey their sounds, are placed next, as being next in ease and simplicity; those consonants which are preceded by a vowel are next in order; and so in succession to the fifth lesson, which is composed of the irregular consonants, (*zh*, *z*, *ch*, &c.) This organization enables the young mind to acquire the names and sounds with greater precision and expedition, and is not burdened by fifty-two confused objects of sound and character at once. The different sounds of the termination *ed* are exhibited, with rules for pronunciation. (This is an important improvement.) Directions are given when to pronounce *th* like *sh*, as in nature (on-shure). This does not appear to be always understood, as we frequently hear *op-po-r-tu-ni-ty* pronounced *op-po-r-tu-ni-ty*, which is not correct.

Limits will not permit a statement of all the improvements in this book. Those enumerated will perhaps have the desired effect, which is to induce those engaged in the study of spelling to compare this with other books, and to be well pleased to find that the small dictionary denominated Walker's are erroneous in many respects, and vary from each other in numerous instances. Mr. Walker never abridged his dictionary. These variations have been the cause of confusion among those who assume his dictionary as their standard. These facts should be considered by those who are in the habit of consulting Walker's dictionary. For this reason Mr. Cobb has inserted a list of such words as they disagree upon, in his book.

There may be also claimed for this book the inferior but not insignificant merit of neat typographical execution. It will certainly challenge comparison with any other work of the kind in appearance as well as matter.—On a fair and candid comparison with other books are rested its claims to patronage.

"Examine thoroughly & impartially, then judge."—A long list of unmeaning recommendations are not assumed, as it is presumed every one knows how easy they are to be obtained; but the following notice from the *American Journal of Education*, a highly meritorious work which is exclusively devoted to the subject of education, is inserted to show how the work is received by persons acquainted with the subject. Should any one, however, wish to see such recommendations, they are referred to a handbill, which may be seen at any place where the book is sold.

From the American Journal of Education.

"This Spelling Book has peculiar claims to attention. . . . Mr. Cobb might, we think, have done a signal service to education by publishing a corrected edition of Walker's Dictionary, or a vocabulary of disputed or doubtful words. He has evidently bestowed much attention on such subjects; and even his spelling book wears a formidable air of authority from the labor and research which it is characterized. The tables annexed are uncommonly full and accurate. The whole work indeed is highly creditable to the author's intelligence and industry."

"To judge of the correctness of these remarks all that is necessary is to compare it with the large dictionary of Mr. Walker, and it will not be found to vary from it in a single point."

The above Books are also sold by

Stacy B. Collins, Collins & Co. and David Peit, New York; Wait, Green & Co. Nash & Heywood, Lowell; Blake, and William Parker & Co. Boston; Thomas B. Brooks, Portland; Putnam & Blake, Saco, Maine; Isaac Hill, Concord; Childs & Sparhawk, Portsmouth; Sam'l C. Stephens, Dover, and John Prentiss, Keene, N. H.; A. Phelps & J. Denio, Greenfield, and Simon Butler, Northampton; Mrs. S. Babcock, New Haven; O. D. Cook & Co. and Goodwin & Co. Hartford, and Thos. Robinson, Norwich; Con. E. P. Walton, Montpelier; S. Ide & P. Merrill, Windsor; Wm. Fay, Rutland; E. & T. Mills, Burlington; Moses Ayres, Milton; Jonathan Hager, Middlebury; and C. Goodrich, Castleton, Vt. Knowlton, Race, Waterbury, and Thayer & Whitcomb & Co. Washington, New-York; O. Kendall, & Brewer & Wenz, Providence R. I.; E. T. Merrill, Belfast, Me.; Ames B. Parker, Boston.

May 18.

## BOARDERS WANTED.

A Gentleman and his Wife, or three Gentlemen can be accommodated with BOARD in a central and pleasant situation. Inquire at this Office. May 11.

## MEDICAL LECTURES IN HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will be given at the Medical College, Mass. Street, Boston, on the THIRD WEDNESDAY IN OCTOBER, 1827, the first having been offered from the Third Wednesday in November, on which day they formerly commenced.

WALTER CHANNING, Dean of the Medical Faculty.

## MILFORD ACADEMY.

THE last quarter in this Seminary for the present year will commence on the second Wednesday in June next. Tuition from three and half to four and half dollars. Board as before, at \$1.50 a week.

To accommodate those female scholars, who may wish to devote a part or the whole of the time to the several branches usually taught in Female Seminaries, a Preceptorial course of employment. The young ladies may attend the structures of the Preceptor or Preceptoress, as they choose, or of each alternately in different parts of the day, and extra charge will be made.

Arrangements are also made for a course of Chemical Lectures, accompanied with experiments, to be given to students gratuitously, and to commence with the Quarter GUSTAVUS D. PARK, Sec'y to the Board of Managers.

## WESTFIELD ACADEMY.

THE Summer Term will commence June 6th, and Fall Term September 12th. Miss CARPENTER will instruct in the Female Department. Instruction is given in all branches taught in any Academy. The Spanish Language is now added to the list of studies. French will read the Tracts of the A. T. S. in that language as a part of their course. Instruction in Boston, Mineralogy out of the regular school hours, gratis. We have all necessary helps for acquiring a knowledge of the branches. Lectures weekly in the Arts, Sciences and English Language. Bible Class weekly. Tuition, \$1.00 advance. E. DAVIS, Principal.

Westfield, April 24, 1827.

## A NEW AND COMPLETE EDITION OF

NATHAN'S WORKS—in 2 large vols.

Sec. very low, containing  
Poems—Epithets—Ballads and Tales—Hymns—Rhymes—Sacred Dramas—Search after Happiness—Hints for persons of the Middle Rank—Allegories—Thoughts on the Manners of the Great—Sketches of the Modern System of Female Education—Practical Hints for forming the Character of a young Person—Christian Morals—Essay on the Character and Writings of St. Paul—Catechism in Search of a Wicked Spirit—Domestic Sketches—Reflections on the Spirit of Prayer.

Some of the above were not included in former editions of the works.

For sale at No. 79, Washington Street, by R. P. WILLIAMS; together with a very great assortment of books on liberal terms.

## MAP OF NEW-ENGLAND.

JUST published, and for sale at the office of the

Daily Advertiser,

A MAP of the States of Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, and Connecticut, with the adjoining parts of New-York, Lower Canada, and New Brunswick.

This map exhibits eight miles to an inch—showing the situation and boundaries of all the towns—the principal streams, bridges, mountains, churches, villages, &c. Compiled from a careful comparison of all the published maps and charts, and all the surveys, drawings, and documents which would aid the undertaking, known to the compiler, in the public offices, or in the hands of individuals, and a personal examination of many parts of the country. And carefully engraved in the neatest and most agreeable style, by a sk